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THE MISSIONARY SURVEY

Wade C. Smith, Editor.

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The Missionary Survey's Campaign For 50,000 Subscribers

40,000 **SOME OF JACK'S FRIENDS ARE
FORGETTING**

35,000 Jack stands at 26,000. More subscribers forgot to renew, and according to the new rule, subscriptions are now discontinued as soon as allowed to expire. It is a good plan to renew a month or two ahead of time to insure unbroken files.

30,000
26,000 But Jack has many loyal friends and they are working. Seven more churches get on the Honor Roll this month. They are as follows:

20,000 Hope, Ark.; Maxwell St. Church, Lexington, Ky.; Rock Hill, S. C.; Bethesda, (near Guthriesville) S. C.; Victoria, Texas; Albemarle, N. C.; McDowell, Va.

15,000 This makes a total of 167 churches on the Honor Roll and it is interesting to note how these churches are distributed as to Synods. How does your Synod stand in this column.

10,000	Alabama	8	North Carolina	19
	Arkansas	9	Oklahoma	3
	Florida	14	South Carolina	22
	Georgia	6	Tennessee	7
	Kentucky	7	Texas	20
	Louisiana	2	Virginia	20
	Mississippi	14	West Virginia	5
5,000	Missouri	11		





AMERICA — A FIELD — A FORCE

HOME MISSIONS

REV. S. L. MORRIS, D. D. EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR.

HUBT BUILDING, ATLANTA, GA.

ASSEMBLY'S HOME MISSIONS.

ALTHOUGH the present plan has been in operation for several years, many churches have not adopted, or else do not operate, the Every-Member Canvass. The 30 per cent of our churches which have adopted it have largely increased offerings for benevolent causes. If all would vigorously press the canvass we are persuaded our financial difficulties would be solved.

The June Offering.—The month of June which has been assigned by the General Assembly for the consideration and support of Assembly's Home Missions can be used to good account in several ways:

1. It has an educational and inspirational value for all. If the Every-Member Canvass is in force the pastor can still furnish information to educate his people along the line of the great aggressive work of the Church, which means so much in the way of denominational growth. Many pastors in full sympathy with the work allow the people an opportunity during this month to supplement their gifts; or, in case they have not subscribed, to make use of the occasion. If the announcement is made that the loose change will go to Assembly's Home Missions it will be a tremendous asset to the cause.

2. In case the Every-Member Canvass is not in operation the Assembly calls on pastors and churches to pre-

sent and recognize the claims of this fundamental cause, and to give an offering adequate to its need.

The Embarrassing Situation.—During the first year of the European war the sudden interruption of business precipitated a debt on the Home Mission Committee against which it has struggled hard, but which has not been entirely overcome. Your committee has, nevertheless, continued for two years the same appropriations, trusting that the Church would support the work without the need of retrenchment. As the receipts, however, have not been sufficient to justify the outstanding obligations, the committee has reduced slightly appropriations all along the line; and there is great complaint from the field of hardship on this account. We are furnishing the Church this information as to the exact situation. Does the Church want the work still further crippled; or will it give such support as will enable us to meet not simply the present needs but the new demands upon us for help?

The Present Obligations.—The annual report to the last Assembly shows that our mission force is 644, counting the wives, and we are caring for 650 churches and stations. This costs nearly \$200,000, even with salaries scaled to the last degree. If we should pay our missionaries a living salary, and meet the new demands of the work, which is suffering greatly by reason of

Jackson, Ky. In one-time "Bloody Breathitt." A good church is needed at this strategic point. (See "The Vision of the Eagle," April number.)

our financial embarrassment, it would require every dollar of the amount recommended by the Permanent Committee of Systematic Beneficence and approved by the General Assembly.

The Paramount Issue.—The recent growth of our Church, leading the denominations of this country in percentage of net gain, is due largely to awakened interest and increased effort in the department of Home Missions. Will we meet the demands presented by new opportunities and retain our leadership? Do we want the stimulus which results from progressiveness? In addition to denominational growth, are we responsive to the appealing need which Providence challenges us to meet in the destitutions that confront us?

The Home Mission Committee asks earnest and widespread co-operation in its great responsibility.

LEAVENING THE COMMUNITY.

*"The Kingdom of Heaven
is like unto leaven," etc.*

WITH the controversy as to whether "leaven" symbolizes always evil influences at work, we have no concern at this time. In religious parlance it is very common to use the term in the better sense, signifying the transforming power of the gospel. "Leavening the Nation" is the striking title of one of the most suggestive and informing Home Mission books ever written. Leavening the community is a similar use of the term within a more restricted area. The process can only be accomplished by transforming the individual lives composing the community.

Nothing except the gospel has such transforming power. There can be no substitute for it. Evangelism is the divine remedy for the deforming influences of sin. The latent unbelief of this age of doubt in its blind despair would substitute social service or some

other human device of reformatory character. Properly safeguarded and recognized simply as the practical application of the gospel to certain problems of human experience, many of these expedients may be used to good purpose. Christ Himself employed bodily healing as a method of approach, and a means of ministering to human need. In the spirit of Christ, the Church may establish hospitals, asylums and orphanages.

Perhaps the most serviceable of all the handmaids of the Church is Christian education. In the Appalachian mountains the Church does not lessen in the slightest her reliance on the transforming power of the gospel when she establishes Mission Schools as a means of inculcating Christian principles in the minds of the young at the most impressionable and critical period of life. The gospel message may be brought to bear on the subjects by pulpit, by pastoral intercourse, or by mission school. The school simply furnishes additional opportunity, and the mission teachers multiply the number bringing the gospel message.

Whole communities practically have been, and are, being leavened. Nacoochee Institute in North Carolina, Highland College in Kentucky, Lees-McRae in North Carolina, etc., are centers of Christian influence radiating in all directions. Such a school as Plumtree, N. C., is the power house which operates secondary schools, Mission Sabbath schools, and supplies Christian instruction to nineteen surrounding communities. If this system is sustained and continued it will speedily reach with the gospel message entire counties.



Dr. Guerrant and some of the jewels he mined out of the mountains.

All through the mountains similar Christian institutions must be planted and operated till their outgoing influences meet and overlap and mingle; and the whole mountain section is leavened with the gospel of Christ.

No work undertaken by the Presbyterian Church is bringing better results from a denominational standpoint, and none is more blessed of God in the uplift of humanity. Will not the Church endorse and sustain the Home Mission Committee in this noble effort? Will not she furnish that adequate means for enlarging its operations, that every community may be so leavened and transformed?

STUART ROBINSON COLLEGE.

By MR. J. H. WHITAKER.

THIS school was founded two two years ago by Dr. Edward O. Guerrant, of Wilmore, Ky., the founder of the Soul Winner So-

ciety. Dr. Guerrant had seen years ago the great need of Christian workers in the mountain sections of our country and had resigned the pasto-

rate of the aristocratic First Presbyterian church of Louisville, in order to further the cause of our Master where it was most needed. Since entering upon this form of Home Mission work he has established many schools, but I am sure he would tell you that there is no school dearer to his heart than Stuart Robinson. The people in the surrounding section are poor, but are appreciative of what has been done for them. They co-operate with the workers as far as financial circumstances will permit, in both the religious and educational parts of the work.

Last year we had an enrollment of 160 students, half of whom were grown-up young men and women. Great interest was shown, and these students demonstrated clearly their ability to become, educated men in God's service, if by the aid of the Assembly's Home Mission Committee and of Christ's people who are blessed with means, the opportunity can be extended to them.

Stuart Robinson is situated on the Kentucky River in the heart of the Cumberland Mountains. The campus is a beautiful hillside, overlooking the little town of Blackey and the L. & N. depot. On the campus are four buildings—the Mary Rose dormitory, the

chapel and recitation rooms and two small cottages.

The school has been greatly handicapped because of inadequate kitchen and dining room space. Rev. H. S. Henderson, who had charge of the work at the time, suggested last year that we excavate a place under the dormitory in which to build a dining room. The students were ready to do anything to help their school, and by three months' work in the afternoons and mornings we finished the excavating. Dr. Guerrant and other friends have contributed to help buy the material. The stone work is almost completed and some lumber is on the ground, but the work has been stopped because of lack of means to carry it further. Will the good people of our Church, knowing the desires and needs of these people, let that room stand unfinished and thus prevent many boys and girls securing an education and getting a broader view of Christian service?

The following incident illustrates the responsive and generous nature of these people:

A family moved here from the headwaters of the Kentucky River in order to send their children to school. A little eight-year-old girl, who had been attending Sunday school and day



"Stuart Robinson." The latest soul winner school.

school regularly, went to their home, an humble cabin, before they had even set up their house furnishings. She carried her Testament for the little girl, about two years her senior, and gave this account of her visit the next morning to her teacher at school:

"Miss Armistead, we have a new scholar this morning. I went to see her yesterday. I told her about Jesus and God, and gave her my Bible. I once lived up there where she came from and I know she didn't know anything about Jesus. They never told

us anything about Him when we lived up there."

Another Testament was given the little worker and her teacher rejoiced as she commended the child for her work for the Master. This is only one of numerous similar instances which are occurring continually in these mission fields. I trust that Christ's people who are financially able will not let the great tidings of salvation be withheld from the many mountain people who are willing to receive the Good News.

"ONE OF THESE LITTLE ONES."

"What of the garden I gave?"

God said to me.

"Hast thou been diligent to foster and save

The life of flower and tree?

How have the roses thriven,

The lilies I have given,

The pretty, scented miracles that spring

And summer came to bring?"

"My garden is fair and dear,"

I said to God.

"From thorns and nettles I have kept it clear,

Close-trimmed its sod.

The rose is red and bright,

The lily a live delight;

I have not lost a flower of all the flowers

That blessed my hours."

"What of the child I gave?"

God said to me.

"The little, little thing I died to save, And gave in trust to thee?

How have the flowers grown

That in its soul were sown,

The lovely, living miracles of youth

And hope and joy and truth?"

"The child's face is all white,"

I said to God.

"It cries for cold and hunger in the night;

Its feet have trod

The pavements muddy and cold;

It has no flowers to hold,

And in its soul the flowers you set are dead."

"Thou fool!" God said.

—*E. Nesbit, in New Age, London.*

Rev. W. A. Roach, of Durant, Oklahoma, writing of the extreme need of the people in that country; the destitution for want of the gospel, says:

I visited a country school not long since, and out of more than thirty pupils, ranging from six to sixteen years of age, but one had ever been in a Sunday school; and I was informed that there had not been a sermon preached in that community in more than four years. Now what do you think of that!

And that is not the only case of the kind in this country. People are starving for the bread of life.

Pray for us. Pray to the Lord of the Harvest.

IN MEMORIAM.

REV. EDWARD O. GUERRANT, D. D.

BORN FEBRUARY 28, 1838.

ENTERED INTO REST APRIL 26, 1916.

AGED 78 YEARS.

"Know ye not that there is a Prince and a great man fallen this day in Israel?"

In the veins of Dr. Guerrant flowed the blood of the Huguenots, which bequeathed to him the spirit of the martyrs. This may account somewhat for the chivalrous deeds, courageous achievements and fidelity which characterized him as a soldier of his country while he followed the daring lead of Morgan, the great cavalry leader.

After the close of the war he entered upon the practice of medicine, and like the Great Physician, ministered first to the needs of suffering humanity. He soon, however, decided to enter the ministry and to devote his life to preaching to the poor. Notwithstanding his growing family he insisted upon taking a thorough seminary course in theology. He was scarcely out of the Union Theological Seminary of Virginia before his conspicuous talents attracted attention and he was called to the First Presbyterian church, Louisville, which he greatly built up in numbers and spirituality.

Together with Dr. Stuart Robinson, of Louisville, Ky., he laid the needs of lost souls on the heart of Kentucky Synod, which influenced it to inaugurate its Synodical Evangelistic Work, the first of the kind undertaken in the Presbyterian Church. The Synod called Dr. Guerrant to lead the movement, and for four years he served with great zeal and efficiency, preaching in many places where no Presbyterian minister ever preached, and where

no church had ever established itself. Thousands of people were brought into the church by these services, some of which were held in court houses, store rooms and in gospel tents.

Rev. Dr. David Gregg said of his preaching: "Dr. Guerrant is a mighty man of God. He is an evangelist of the very highest order." Rev. Dr. Frank DeWitt Talmage spoke of a sermon by Dr. Guerrant as "the ablest sermon I have ever heard before an audience, for common sense, for completeness of gospel truth and for effectiveness."

He could have had any pulpit in his Church, and was called to large fields, but voluntarily remained at his Home Mission task.

His military campaigns in the Kentucky mountains during the war enlisted his sympathy for the mountaineer, which led him to organize "The American Inland Mission" or "Society of Soul Winners." In ten years 362 missionaries employed by this society held over 22,000 public meetings at 10,069 places, resulting in 6,304 conversions. They taught 879 Bible schools, with 39,456 pupils, built 56 churches, schools and mission houses, including three academies and an orphan asylum. The funds to carry on this big work were raised entirely by Dr. Guerrant. With a frail body, but with a mighty spirit and a fervent love, he endured hardness as a good soldier of Jesus Christ,

that he might carry the gospel to this needy people. Perhaps no other man has wrought so long, so zealously and so fruitfully in the task of evangelizing the Southern Highlanders. His name is a household word in all that region, and his most enduring monument will be the churches, schools and congregations—in short, the mighty contribution which he has made to the eternal welfare of these worthy but disadvantaged people of the southern mountains.

In 1911, owing to failing health, Dr. Guerrant transferred to the Presbyterian Church all his work, including fifty missionaries and property consisting of churches, schools and orphanage, valued at \$50,000. The Executive Committee of Home Missions, with Dr. Guerrant's assistance, has conducted the work since that time. He was too feeble to do his accustomed fatiguing work, and often wanted to retire, but he could not stop. He preached the Sabbath before his death and received fourteen persons into the church at this service, the last official act of his life.

His death will carry sorrow to thousands of homes, and the mountain people will be overwhelmed with grief. Many will ask, "What will become of us with our noblest friend gone?"

During his sole responsibility for the

work of the "Society of Soul Winners" he raised and expended annually about \$14,000. The Executive Committee of Home Missions, with Dr. Guerrant's assistance, has been expending annually over \$25,000. Just what the effect of his death on mountain missions will be no man can tell. It has been greatly enlarged—in buildings, institutions and churches, and in maintaining evangelists, since the Executive Committee united with Dr. Guerrant in the prosecution of the work. Will the committee be able to finance it in his absence? Will the friends of Dr. Guerrant and the mountain people rally to its support and make the mountain mission a great memorial to perpetuate his memory and carry on the work which he inaugurated, which he loved and for which he gave his very life?

We shall be pleased to have any suggestions from his friends as to what practical form this memorial should take.

"With us his name shall live

Through long succeeding years,
Embalmed with all our hearts can give,
Our praises and our tears."

S. L. MORRIS,

Secretary of Assembly's Home Missions.

Atlanta, Ga.

THE AFFECTION OF THE HIGHLANDERS.

By REV. J. F. MENIUS.

MANY stories and incidents of the mountain people are related, which show their spirit of hatred and revenge. Family quarrels, feuds, and fights are so common among them that we often overlook their winning qualities. It is true that some of them seem to be gifted in revenge, but this is not their only, or chief, characteristic. Those who hate hard can also love hard. This is true of the mountaineer.

Mountain folk do not make friends

in a hurry, but you may be sure that when you win their affection they will stand by you. It is nothing unusual to see a man in the road ahead of you, the first time you are passing through a new territory, whose greeting will be, "You seem to be a stranger in these parts?" You need not be surprised if, when you pass that way again, every one knows you by name, as well as being acquainted with your business. Even the children soon learn to know you. Recently I spoke to some

children who, I little thought, knew anything about me, and back came the greeting, "Hello, little preacher."

The affection, however, does not center in the strangers, or "furriners," as they are sometimes called, so much as in those of the home. Of course we have plenty of divorces, and homes where brother will not speak to brother, and where the aged father and mother are left alone to care for themselves; but that is also true in other parts of the globe. It is seldom, however, that you find the affection among lowlanders that is manifested among the highlanders. Do you know why these mountain people seldom stay away more than a year or two when they leave this region? It is partly because they cannot stay away from their kindred. They go to the mills and are making a good living, then suddenly

they come back home. Sometimes it is on account of their health, for it is hard for one reared in the mountains to become accustomed to any other climate, but as a rule they do not stay away from home long enough to lose their health. Occasionally, "and sometimes oftener" (as Samantha would say), one of our young women teachers will marry one of the mountain boys. This means, almost invariably, that she will make her home permanently in the hills.

But it is at the open grave that we see the greatest manifestation of the highlander's affection. Some of the demonstration comes from custom, yet none who witness it can doubt that generally it is genuine. To see aged men and women clinging to the rude wooden box that holds the lifeless form of loved ones, and only leaving when forced away by the hand of others, and then amidst shrieks and faintings, is enough to move the hardest of hearts. It is impossible for the minister to hold back the tears and keep the tremble from his voice.

We shall not attempt to explain the psychology of this affection. It may be that the people have little else except their families to claim their attention. It is certain that they have not the cares of riches to distract their minds. Whatever the explanation, may we say: When these men and women of strong passion have rightly understood the great and loving work of our Savior; when they realize that they are of the family of God, will they not love Him with an everlasting love? Shall not the Master say of them, as He did of the woman who anointed His feet, "They 'loved much!'" Will you not help us give the gospel to these virile people of the mountains? "For some have not the knowledge of God. I speak this to your shame."

Hartford, Tenn.



Two little friends of Dr. Guerrant.

THE LOYAL HIGHLANDERS' BIBLE CLASS.

By MRS. ROSE MARTIN WELLS.

WHEN we came to this work, less than seven years ago, there were no young men in this section of the country who attended Sunday school regularly. In fact, there were but few Sunday schools, and those were conducted only in the summer by transient workers sent out by the Soul Winner's Society. Our first year was destined to be one of darkness and despair, as far as winning young men into the Sunday school was concerned. Teaching young men's classes had been a life work with us; it was indeed disheartening to come fresh from the enthusiasm of a city class to face, Sunday after Sunday, an empty bench in the classroom, or at most two or three boys, generally different ones, as scarcely any attended regularly. Meeting at this time of discouragement a worker of the American Sunday School Union, we spoke of the organized class movement. He expressed it as his opinion that it would take fifty years of patient work before an organized class would be possible in the mountains.

But faith and prayer and persistence have not gone unrewarded. At the end of six and one-half years we have all organized classes in the Highland Presbyterian Sunday school. Always 50 per cent at least have their Bibles, more than one-third read the daily readings in connection with the lessons, at least one-half read the Bible daily.

The young men's class chose the name "Loyal Highlanders." There were twenty-six charter members. Of these, fourteen will pray in public. At least six can be called upon to conduct the entire devotional exercises at any service. Three of these charter members have already notified their church that they will be candidates for the ministry—one is already under the care of Presbytery. Two young men who were members of the class before its

organization are already away making further preparation for the ministry. At least six others have completely surrendered their lives and are waiting for God to make it clear to them in what field He desires their service. Ten of the number anticipate taking a classical college course.

The class was organized at the beginning of the year 1916. The first Sunday in February they held their first prayer meeting as a class, just preceding the opening of Sunday school. It was a season of great blessing, and the members came to their class with the beautiful fact written upon their faces that they had been with Christ. At the close of Sunday school they met again, and planned a campaign for reaching the other young men in the community, and for visiting absent members. Members of the class are already helping in Mission Sunday schools. They plan to start two



One of the Highland boys, now at King College, preparing for the ministry.



The Loyal Highlanders, with Mrs. Wells in the center.

more as soon as the impassable roads and high waters which have prevailed here for many weeks admit of their reaching the places.

They are not yet sure what they will be able to do financially, so for the present decided to pay their pro rata toward the support of their own Sunday school, and at least ten dollars a year to Foreign Missions. This they hope to make twenty-five.

These young men are pure blooded

Kentucky Highlanders, most of them born in Breathitt county. They have reached their present place under discouragements and drawbacks many times greater than most city classes. Yet where is the class that has a better record, taking all things into consideration?

"Not by might, nor yet by power, but by thy spirit, saith the Lord of Hosts."

Highland College, Guerrant, Ky.

A WEEK-END AT TUSCALOOSA.

A visit to Stillman Institute is one to be remembered. It was a time of real privilege to the Literary Editor of the Home Mission Department recently.

The guest who arrives on the third Saturday of the month plunges at once into the student life, for on that evening occurs the meeting of the Literary Society and the monthly social, when the students are allowed to bring their young women friends. The gathering is quite formal, the student officers presiding with dignity. After prayer, Bible reading and singing, somewhat less gravity marks the carrying out of the program.

On this occasion an address on "Decision," was followed by a trio, "My Lady Wears a Rose"; then a parody, "A Hardshell Preacher's Sermon," which received appreciative applause. But the chief interest cen-

tered in this unique debate, or question rather:

A man with a spyglass discovered a girl on a lonely island. Another man made a boat, intending to go for her, but did not go. A third went for her in the boat, and got her. "Which of the three had the mostest right to her?"

The claims of each were argued with great warmth, if not always logic, and the judges, after great deliberation, awarded the trophy to the third.

The several vocal selections given showed not only the negro love and talent for music, but revealed also the great need of a good musical instrument for the school. Fortunately Mrs. Kuykendall is a beautiful singer, or the boys would have no help whatever in a musical way at Stillman. This need was not mentioned or even hinted,

but it was palpable, and it moves me to suggest that perhaps some one has a piano, or a graphophone with some good records, that he is willing to "lend to the Lord" in this way. It would be a source not only of real benefit, but a constant joy to all the students of Stillman Institute, whose opportunities for pleasure and improvement are limited almost entirely to what the school itself can offer.

It is not a breach of hospitality, I hope, to say that there are other needs—table and bed linen, chinaware, additional furniture, rugs, curtains, and even some attractive and uplifting pictures. The food is plentiful and excellent, for the Industrial Department is well managed by Professor McLeod; but our Church ought to give, not luxuries, yet certainly the necessary things that go to the making of self-respecting home life for these young colored men whom we are training for leadership of their race.

The Sabbath day was divided into a "white" forenoon with Sunday school and church at the historic and aristocratic "First Church of Tuscaloosa," and a "black" afternoon and evening at the Institute. The students attend the colored church and Sunday school in the morning. In the afternoon a neighborhood colored Sunday school is conducted at Stillman. Many boys and girls come to this service, 59 being present on the afternoon of my visit. In the evening Professor Kuykendall usually preaches to the students and to any colored people who care to attend. This evening, however, the conduct of the meeting was placed in the hands of the students, and they were equal to the occasion, one of them giving a very good talk on Hebrews, 11:10: For Abraham "looked for a city which hath foundations."

On Monday morning Rev. C. H. Nabers, assistant pastor of the Tuscaloosa First church, took us in his little "Ford" to the Sam Daily School, about 16 miles distant.

I wish that more of our Church people could see this unique institution. Such appealing little waifs as they are—those 32 boys! The place is neat, but everything, of course, is very crude and the equipment is meager. Mrs. Daily and her daughters are trying to do a good part by their little charges, but with the small amount allowed by the "court" for their care, the ability is limited closely.

At the time of our call the pastor's cottage was being prepared for the new preacher, W. M. Parham (colored), expected that day. We greatly regretted not meeting him.

At the ringing of the bell the boys assembled in the barn-like structure called, the chapel. Each of the visitors was asked to bring some message to the boys, and it was not an easy thing to do, but perhaps some good seed was sown in much weakness that day. With plaintive voices, unaccompanied by any instrument, they sang for us some hymns, "Glory to His Name," "Pass me not, O gentle Savior, Hear my humble cry," "The Old Time Religion," adding verses new to the hearers, "It is good in the time of trouble" and "It is good when the world's on fire."

The pathos in some faces, the vacuity in a few, and the real soul hunger in others made a scene that could not fail to touch the heart. A phonograph here with some hymn records that are dear to negro hearts would be a real gift to God through these destitute, forlorn children of His. Many other things are keenly needed, too, beds and bedding, tableware, clothing and some bright, attractive pictures that will bring a message of hope and cheer, and so help in the work of reformation. Good illustrated books for children and bright papers would be welcomed—not theological treatises or books that appeal only to more mature minds. But perhaps most of all a musical instrument is needed.

LATE NEWS FROM CANOE, KY.

By MRS. PATSY BRATTON TURNER.

OUR school closed Friday, the 24th. We had a nice entertainment, and Rev. C. Groshon Gunn came over from Jackson and gave us a splendid talk. He had been over some time ago, and he won the hearts of the children. So they were all anxious to have him back again.

Our boys and girls have done splendid work this year, and all seemed sorry that school was closing. One

little fellow said, "I wish you'd teach all summer and keep us here until dark every evening."

On a cold winter morning one of the boys remarked, "I came near staying at home this morning." Another replied, "Stay at home! I'd come to school if I'd freeze on the way here." If you could see how thinly clad some of them are, you would wonder how they keep from freezing.



Young people who desire a high school Education

Brighter children than some of these could not be found. One little six-year-old boy started to school last October. He did not know a letter of the alphabet when he entered, but

when school closed he was reading beautifully in the second reader, and could write much better than some in the higher grades.

Little Bertha, aged eight, a great part of the time has stood at the head in the fifth reader class, and hardly ever missed a word in spelling. Friday afternoons we had spelling-battles, as the children called them, and the side Bertha was on was sure to win.

Yesterday our Sunday school lesson was the review, and I wish you could have heard our boys and girls answering the questions on the lessons. One man said, "That little Walker Turner has come to Sunday school every Sunday for so long that he has it all down by heart."

We started an afternoon Sunday school at Mr. Bud Turner's school house. The first day we had 25; now we have 118 on the roll and they are trying to increase the number to 200.

Beach Grove also wants a Sunday school, but without an additional worker we cannot manage another Sunday school.

We ask your most earnest prayers that this whole place may be taken for the Lord Jesus.—John 21:15, 17.

THE LEES-McRAE INSTITUTE—UNIQUE.

By REV. EDGAR TUFTS.

IF I WERE asked to describe the Lees-McRae Institute in one word it would not be hard to do. The word that I would use is "unique." We believe that from every standpoint it is the most unique institution in the South.

It is Unique in Its Origin.—It was not formally organized by an ecclesiastical body, nor by a board of trustees, nor by a body of educators assembled for this purpose. The germ was planted in a virgin soil about twenty years ago in a little mission school started by Concord Presbytery, but with no idea of making it anything more than a summer day school. This germ was

fostered by the evangelist in charge, when he gathered into his own home a handful of pupils from this school and during the winter months of 1898 further stimulated their minds to higher ideals in life. The first subscriptions toward building a dormitory were made at a prayer meeting in the Banner Elk Presbyterian church in the spring of 1899.

It is Unique in Its Situation.—It stands on a beautiful ridge in a valley which is itself four thousand feet in altitude in the heart of the mountains of Western North Carolina close to the Tennessee line. It is surrounded by mountain peaks which tower above the

valley from five to six thousand feet. These great sentinels of the Appalachian Mountains keep a silent watch over the valley that nestles at their feet and shield the inhabitants from many a stormy wind. It is probably the highest institution in the South.

It is Unique in Its Departments.—These are, first, the Boys' Department at Banner Elk, separated by a distance of eighteen miles, but both in Avery county, the youngest county in North Carolina. In the Girls' Department there are four sub-departments—the graded school, the high school, a hospital and an orphans' home, each of which has its own building and its own superintendent. Each sub-department is in a sense independent of the others, and the four together form a work that is doing for the mountains what no other institution has ever done.

It is Unique in Its Plan of Work.—The Boys' Department at Plumtree begins in the fall and closes in the spring, while the Girls' Department reverses the order, and begins in the spring and closes in December. The hospital and the Orphans' Home are kept open all the year. In this way



Class in basket making, Lees McKee Institute, Banner Elk.

the school in all its departments is peculiarly adapted to the needs of the mountains.

It is Unique in Its History.—It has never raised the cost of board and tuition from the price set at the beginning, when living expenses were very low. Not only so, but as long as there was room it has never turned away a girl or boy because they had no money. And, moreover, it has never contracted any debts that could not be met.

It is unique in having the personal endorsement by way of a personal check from the greatest man in the United States, if not the greatest man in the world, President Woodrow Wilson.

Banner Elk, N. C.

NACOOCHEE NEWS NOTES AND NEEDS.

By REV. JOHN KNOX COIT.

JUST outside the doors of the Institute primary room, one dark night, a group of three men were standing engaged in earnest conversation. As the Superintendent joined the circle, the speaker paused to explain.

"We were just a-talking about our school, and I was relat'n' a bit of my own observation. I was just a-sayin'

that if you had ever noticed it, there is in most families a difference in children from the start. In nearly every family there is a sort of dull streak, and then some are a little brighter; and most all children has a natural dullness that has got to be overcome. But there is one thing that I pintedly noticed about things around here, and that is there don't no child go to this

school long without gittin' a shine on his face."

"Well," said the Superintendent, "I am glad Mr. S— that you notice such results as this." "Yes, sir," he replied emphatically; and went on to speak of his affection for, and devotion to, the school, where for ten years without interruption his children had been going, three being still in attendance.

The second man, a blacksmith, said: "Do you know, since they have put a regular Bible course in at Nachoochee, my children ain't a bit account around the house. My old woman used to be able to get a good deal of work out of the kids, but now they just spend their time sitting around and studying and asking questions we can't answer. I almost have to get a brush and frail around to get things to moving. But there ain't nothing could please me better, for I send my kids to school to learn, and I want them to learn." The third man added: "It is exactly the same way at my house, and me and my old woman are getting right smart interested ourselves."

In the Superintendent's heart a note of thanksgiving was awakened, and as he walked away in the darkness a question came, "What is it that makes a man's face to shine?" A still small voice answered clearly, "A man's wisdom maketh his face to shine." Then

another question, "What is wisdom?" And again with unmistakable clearness the answer, "The fear of the Lord is the beginning of wisdom." The Superintendent felt that the keynote of the Institute's effort had been sounded.

The prayer of the Institute workers is this: "Oh God, help us to teach those committed to our care the true wisdom, that wisdom which will cause their faces to shine, and may they every one be won for Thee and trained for Thy service."

We are now nearing the end of our year's work. Thus far encouraging progress has been made along every line. The school enrollment has reached 190, with an unusually good average attendance. An eleventh grade has been added this year, and in general organization and efficiency the school is on a higher plane than ever before.

One of our former teachers, who spent last year at Dr. White's Bible School in New York City in special preparation for this work, is now devoting the whole of her time to teaching the English Bible to the entire school. The progress and results in this department are most gratifying.

The music department is keeping one teacher fully occupied and is operated at a margin of profit. The department of domestic science and household arts is most efficiently conducted, and is rendering exceptionally fine service.

The attendance of boarding pupils has increased this year, until both the boys' and girls' dormitories are crowded to overflowing. In the girls' dormitory six are sleeping in the garret, with rough board floors and canvas walls, with no heat during all the winter months. Five



Community Service. Trained nurse demonstrating, back from Nacoochee.

of our older boys are sleeping in a loft over one of the school rooms.

It has been a most trying experience to be forced to turn away from our doors a large number of the very kind of boys and girls that we exist to help. The imperative need for additional dormitory space is already upon us.

The Lord has put at our doors during the past year and a half some twenty orphan and dependent children. We have taken these in and are looking to Him to supply our needs.

A complete system of waterworks has been installed, and has for six months been in successful operation. Some additional land has been purchased.

The Nacoochee Presbyterian church maintains regular preaching services at the Institute. Three new elders have been recently elected, and several of our young people received into the Church upon confession of their faith.

The Sunday school has reached an enrollment of 110. Practically every

one is present, with their Bibles in hand each Sunday. The teachers and older students conduct regular Sunday schools at four extension points, reaching an additional 100 children.

Nacoochee Institute has a regular Y. M. C. A., affiliated with the State organization. Last summer four delegates attended the Conference at Blue Ridge, N. C., walking a large part of the distance both ways. Three delegates also attended the College Park Conference and the Laymen's Convention in Atlanta. A flourishing Christian Endeavor Society meets each Sunday night, and exceptionally fine work is being done.

In all these and other ways the band of devoted and consecrated workers are serving, living the prayer life, and reflecting the Christ life, working every day to bring the "shine" of which the old mountaineer spoke, on the faces of those with whom they labor; and somehow they believe that their service is not in vain.

Sautee, Ga.

STRIKING TEX.-MEX,

First impressions are not always the most durable kind, and many times we are more than willing that they should be forgotten history. Not so with my first impressions of Tex.-Mex.—they were indeed deep and good. The day preceding my arrival witnessed one of the most thorough downpours that Kleberg county has absorbed for many a day, and I sincerely believe the county absorbs every drop. I landed, about six inches deep, in the coming metropolis of Ricardo—I say "coming" in the sense of growing, for the place certainly has ample room to grow.

It was my good fortune to locate one of the inhabitants of Ricardo, and receive the information as to what direction through the "brush," to take for Tex.-Mex. Obtaining this valuable information, I splashed and plowed the two miles up the railroad track,

and then across a newly-plowed field to "La Cassa Grande." Dr. Skinner's home, where the Doctor met me with a formidable looking stick. My first thought was that a thrashing awaited me for not arriving the evening before, but his intentions were not as bad as my thoughts, and he proceeded to excavate me from my muddy surroundings.

As soon as I regained a little of my "dignity" and composure, I was led, like the oft-mentioned lamb, to the chapel exercises, where the boys gave the "maestre nuevo" a most vigorous "once over." I just wish you could see that "chapel." Before one enters, it looks fairly passable. Once inside, a life-sized question mark presents itself—is this a barn, a school-room, or what (mostly what)? The answer to all three inquiries is "Yes," for the building was erected to be used as a



The Brotherhood at Tex.-Mex. Industrial Institute.
Mr. McLane is standing in the center at the back and Saamon is at the extreme left.

barn, is serving the purpose of a school-room, chapel and study hall, and certainly looks like "what."

The dormitory is built by the same "standard," and has no device for heating in the winter time, but I am told that about May it gets warm enough for the thinnest blood. We really have a "hard row to hoe" when old Sol goes back on us, and we are lucky that our drug bills do not exceed the expense of "frijoles."

Notwithstanding the inadequate equipment, the school is blessed in having three such forces of power as Dr. and Mrs. Skinner and Miss Clement, all of whom keep bright and cheerful in the very face of despondency, and daily give to the others enthusiasm so contagious that we always have good weather at Tex.-Mex. And although the financial strain is depressing, Dr. Skinner always has his pursestrings open—for any stray donations that might come this way.

The attitude of the boys is the best I have ever seen or heard of. They are willing, industrious and eager to learn. Our rules are few and far between; in fact, I haven't been able to locate any yet; example and suggestion are suffi-

cient. How many of our American schools are so conducted?

The Young People's Society—Westminster League or Endeavor—is a source of wonder to me. Most of our Leagues have so much trouble getting members to take part on the program. With these boys how different! The leader reads a list of passages of Scripture, and after each a boy's name. There is no hesitation. Each boy beams when his name is called. He reads his passage, and gives a short explanation or practical example. Perhaps the response may be as willing in some of our American Leagues, but I know of quite a few that cannot boast of such conditions.

I wish I could send you some pictures, but we haven't any new ones. We really are going to have a school kodak. One of the Ladies' Societies has promised to send us one, and then we can have a pictorial history of Tex.-Mex.

The first thing Dr. Skinner teaches his teachers is how to keep things humming when they want to drag, and above all else to try to cultivate a sunny disposition. I tell him that he has the hardest teaching to do of any one.

If you are dubious as to the opportunities of Tex.-Mex., just take a day off some time, come down, get acquainted with our bunch of boys, and if you don't vote strong for Tex.-Mex., we

will refer you to a specialist for your case.

Tex.-Mex. greets you.

Yours most heartily,

A. M. GRIBBLE, JR.

ALMA MATER.

By PRISCILLA LEONARD.

The oldest university
Was not on India's strand,
Nor in the valley of the Nile,
Nor on Arabia's sand;
From time's beginning it was taught.
And still it teaches free,
Its learning mild to every child—
The school of Mother's Knee.

The oldest school to teach the law,
And teach it deeply, too,
Dividing what should not be done
And what each one should do,
Was not in Rome nor Ispahan,
Nor by the Euxine sea;
It held its sway ere history's day—
The school of Mother's Knee.

The oldest seminary, where
Theology was taught,
When love to God, and reverent
prayer,
And the Eternal Ought
Were deep impressed on youthful
hearts
In pure sincerity,
Came to the earth with Abel's birth—
The school of Mother's Knee.

The oldest—and the newest, too—
It still maintains its place,
And from its classes, ever full,
It graduates the race.
Without its teaching where would all
The best of living be?
'Twas planned by Heaven this earth
to leaven—
The school of Mother's Knee.
—*Youth's Companion.*

SOME FIRST FRUITS OF TEX.-MEX.

MR. S. B. McLANE.

Salamon Trevino is an orphan boy whose good Christian grandmother has made sacrifices to keep him in school. He is a nephew of Rev. E. Trevino, our Mexican preacher and evangelist of San Marcos, who has done such a great work among his people.

It was necessary for Salamon to stay out of school the past year, but he has not been idle. In addition to teaching a Mexican school near his home, he has been studying, preparing himself for college entrance. He has also been active in Church work, as is shown by the following, which I take the liberty of quoting from a recent letter to me:

"We celebrated the twenty-first anniversary of our Endeavor Society. It

was very nice, I think. We had a short program, but at the last of it there was an invitation made to the young people who didn't belong to the society but wished to do it, and it was indeed a joyous thing to see twenty-three young people come to the front with a desire to help Christ's work in the future. This was last Sunday. After service I talked to eight of them, and we are going to receive them as members next Sunday. (A later letter reports eighteen of them received.) I am the Vigilance Committee in the society.

"They named me to give the welcome address in the little 'fiesta.' I did that, and also spoke a little on

having a purpose in life. I think that is what many haven't realized. I declare I didn't until recently."

The latest letter states that his school has closed and that he has built a barn the past week. He is now working and saving what he can to go to college, for he is determined to get a college education in order that he may be better equipped to help others of his people.

As you read this think whether it is worth while for *you* to help other

Mexican boys prepare themselves for Christian service. Dr. Skinner has had to turn boys away because he had no money to buy food for them while they were in school. Or if you want to assist this 18-year-old boy through Austin College this year, write Dr. J. W. Skinner at Kingsville, Texas. I do not know where the money is coming from to pay his expenses, but Salamon is determined to go to Austin College—and he is going.

Cameron, Texas.

THE SUNDAY SCHOOL AND MISSION SCHOOLS.

JUNE 25, 1916.

By direction of the General Assembly the work of Mission schools in connection with the Executive Committee of Home Missions should be brought before all our Sabbath schools the last Sabbath in June.

There are forty of these Mission schools, fostered or supported by the Committee.

In these schools needy and neglected children receive training not only in better ways of living, so that homes are transformed in a physical way, but they receive training of mind and heart, so that souls are transformed into the image and likeness of Christ.

Full information, with suggestions

for presenting the work in an interesting way will be mailed to superintendents.

Will not all superintendents and missionary committees see that the occasion is properly observed, and that a generous offering is made to support this far-reaching work, that the blessings of our American civilization and of our precious faith may be brought to the thousands of Christ's needy little ones who live in darkness in the midst of our day and land and light.

For further information address The Executive Committee of Home Missions of the Presbyterian Church, U. S., 1522 Hurt Building, Atlanta, Ga.

COMPARATIVE STATEMENT OF RECEIPTS FOR ASSEMBLY'S HOME MISSIONS, APRIL 30, 1916.

	1916.	1915.	Increase.	Decrease.
Churches	\$ 6,555.12	\$ 6,718.48		\$163.36
Sabbath schools	1,329.76	1,446.63		116.87
Missionary societies	1,126.99	1,389.40		262.41
Miscellaneous	3,687.30	1,425.65	\$2,261.65	
	\$12,699.17	\$10,980.16	\$2,261.65	\$542.64

A. N. SHARP, *Treasurer.*

Mr. J. N. McFarland, of Staunton, Va., in requesting that we send a copy of the Missionary to a friend, writes: "I want him to have it, for I cannot get along without it."

CAN YOU TELL?

What is the obligation of the Church toward the "June Home Mission Offering?"

How is the "leaven" of the gospel working in the mountains?

How did a little mountain girl become a personal worker for Christ?

Mention a strong trait of the mountain people, and how it is sometimes exhibited.

What has a recently organized Bible class already accomplished?

What did a boy reply to his companion's remark about staying at home from school one cold day?

Mention some unique points of the Lees-McRae Institute.

How do some children get a "shine" on their faces?

What were some of the experiences of the "maestro nuevo" in reaching his field of labor?

Mention two places where a musical instrument would be a real "missionary." Who will send one?

What special cause should be observed in our Sabbath schools the last Sabbath in June?

Why is "locking up" a feature of the Highland Orphans' Home?

Who had an invitation to an egg-hunt?

SENIOR HOME MISSION PROGRAM FOR JUNE, 1916.

Prepared by MISS BARBARA E. LAMBDIN.

*"She dreads no skeptic's puny hands
While near her school the church spire
stands;
Nor fears the blinded bigot's rule
While near her church spire stands the
school."*

1. Hymn—"Joy to the World."

2. Prayer—Of thanks for the Christian home, the Church and school; for the privilege of service; that we may be worthy the high "vocation wherewith we are called."

3. Transaction of business.

MISSION SCHOOLS.

4. Recitation—"Alma Mater."

5. The First Christian School—Matt. 18:1-14.

6. Recitation—"Other Little Ones."

7. Prayer—That our hearts may be very tender, and that we may gladly render help to Christ's needy little ones.

8. The Leaven of the Mission School.

9. At Several Mountain Schools.

10. At Other Mission Schools.

11. Recitation—"Hero Workers."

12. Pageant—"Children Who Need."

13. Hymn—"Thy Life Was Given for Me."

14. Sentence Prayers—For our mission schools, the teachers and all connected with them; for the Church that it may more liberally support this cause.

Notes—6. The poem, "One of These Little Ones," 8, 9, 10. From articles in this number, 11 and 12, from the Children's Day Program for Home Missions. Children from the Junior Missionary Society or the Sunday school should present this little pageant, if it is desired to give it. In that event 9 and 10 may be combined. For copy of program send to The Executive Committee of Home Missions, 1522 Hurt Building, Atlanta, Ga.

Mrs. Almonte Jones, of Fitzgerald, Ga., writes: "We have thoroughly enjoyed the Survey this past year, and with pleasure renew our subscriptions."



A DAY AT THE HIGHLAND ORPHANS' HOME.

By MISS FANNIE A. ROBBINS.

Fires are burning in the kitchen, furnace and the laundry very early. Some of the girls assist in preparing breakfast; others are busy washing. The older boys are milking, feeding the stock or carrying coal and water.

In both dormitories the halls, porches and stairs are being swept, but beds are left to air. Ah! those beds! Fancy paints a row of sixteen single beds with clean mattresses, replacing the unsightly affairs that now cumber the space assigned to the boys in the George C. Smith Home, "where every prospect pleases and only" those beds "are vile." Who will "Ring in the new"?

The first breakfast bell causes the little girls to line up inside the Agnes Irvine Home, while the boys assemble outside the George C. Smith Home. At the second bell the girls file into the dining room, followed by the boys; and thirty young heads are bowed while Mr. Kerstetter asks a blessing.

We have morning prayers at the close of the meal; then the bell taps, and boys first, then girls, file out, bearing their dishes.



You don't know your lesson! Dull children won't study!

Now beds are made and rooms inspected. The little ones play, but the older children are busy in kitchen and laundry, yard and garden.

At eight o'clock, all except those detained by unfinished work assemble in school; the tardy ones make up lost time after dinner.

At ten o'clock there is recess for five minutes, then chapel exercises; and books again until eleven, when the first dinner bell dismisses school. After a hasty visit to the bathroom, where there is no communism in soap, basin, or towel, the boys are again in line, ready for the second bell.

After dinner a chapter is read, a short prayer is offered, and then our Superintendent reads something interesting from the National Geographic Magazine or some other book.

Now comes rest and play for some, duties for others, until the bell at one o'clock calls to school.

The afternoon session closes at half past three, and there is much hurrying to and fro. The girls iron or find work in the kitchen; the boys are busy in the yard or garden or about the evening chores, after which comes a careful locking of cellar, barn, coal and wood houses and poultry yard, for there are those who will rob even the orphans.

Now comes playtime until the last meal. After prayers we separate, and in each Home the children have their own prayer meeting—Mrs. Kerstetter with the girls; Mr. Kerstetter with the boys.

Bedtime is early, good nights are said, and silence reigns over the Highland Orphans' Home.

Clay City, Ky.

Miss Margaret Kelby, of Madison, Fla., says: "The Survey is indeed a splendid magazine and I feel that I never want to miss one copy."

THE HEART OF A CHILD.

There is nothing on earth half so
 holy
 As the innocent heart of a child;
 They are idols of hearts and of
 households;
 They are angels of God in disguise,
 His sunlight still sleeps in their
 tresses,
 His glory still shines in their
 eyes.
 Those truants from home and from
 heaven,
 They have made me more manly
 and mild,
 And I know now how Jesus could
 liken
 The kingdom of God to a child.
 —Charles Dickens.



Having one's picture taken is a serious thing. Mr. and Mrs. Kerstetter and the little folks.

WITH THE CHINESE "PRIMARIES" AT NEW ORLEANS.

"Out under the fig trees" may not sound very much like Sunday school, but that is the favorite place of the little Chinese "Primaries" of the New Orleans Mission.

They are always glad when the weather is good and they can leave the big school-room, where all the rest of the school meets on Sunday afternoons, and take their low table and little red chairs and have their session right out in the mission yard under the fig trees.

You may be sure, however, that the "Primaries" never miss coming back for the closing exercises, for what would the Chinese Sunday school do without the children's Bible verse and song! They love

dearly to recite together John 3:16 and to sing L.O.V.E.; and now they are learning the twenty-third Psalm.

I am sure that you will be as glad as the Chinese children to know that the entire Sunday school is invited to an egg hunt next week. Don't you wish that you could go, too, and help these little "Celestials" to find a lot of eggs; and then help them eat the eggs in true American-Easter way!

Maybe you will meet these little folks some day, and "Miss Louise," their teacher, to whom the mothers as well as the children are devoted. As you will want to know them by name, we will ask Miss Creevy, the Superintendent of the Mission (who is not

shown in the picture), to introduce them to us. At the end, with her arm upraised, is little Miss Gee Lin Ho, then China Bow Wing, then Elsie Bing with the ribbon bow, and then Gee Lin Dip and Lee Git, and just back of him is Chin Bow Sie, Gee Lin Sayung is in front of Miss Louise, and back of him is Standley Bing. Now you know them!



Miss Louise and the Primaries.

These children are from four different families, and some of them attend morning Sunday school at the Canal Street and the First Presbyterian church; but I am quite sure that they feel more at home at the mission, for that belongs to them, and their big brothers and sisters, and fathers and mothers. How they all love that mission and Miss Creevy and the teachers, who are helping them to become good American citizens, and, better than that, true followers of our Lord Jesus Christ.

Indeed, it would not be surprising if, instead of meeting them in New Orleans, you meet them some day in China, when you and they are grown up! For perhaps God will send some of these boys and girls to tell their people in China the glad tidings of salvation that they have learned here in America. He seems to be planning to make our whole country a great big Training School for Foreign People, and we the teachers who will help to send the gospel, through them, "into all the world."

B. E. L.

GOD WANTS OUR YOUTH.

God wants the boys, the merry, merry boys,
The noisy boys, the funny boys, the thought-
less boys;

God wants the boys with all their joys,
That He may make them pure and teach
them to endure.

[Responsive—

Where He leads we will follow
As His heroes have;
Where He leads we will follow,
Helping Him this Land to save.

God wants the merry, happy-hearted girls,
The loving girls, the best of girls, the worst
of girls;

God wants to make the girls His pearls
To reflect His holy face and show His won-
drous grace.

[Responsive—

Dear Jesus, Thee we'll follow,
Filled with love for Thee;
Dear Jesus, lead, we'll follow—
To win the whole wide world for Thee.

JUNIOR HOME MISSION PROGRAM FOR JUNE, 1916.

Prepared by MISS BARBARA E. LAMBDIN.

*"An angel paused in his onward flight,
With the seeds of love and truth and right,
And said, Oh, where can this be sown
To bear the most when it's full grown?"*

1. Song—"Savior, Like a Shepherd."

2. Recite together Matt. 18:14.

3. Prayer—Of thanks that the Good Shepherd has sought and found us; that we may seek and bring to Him other lost sheep.

GATHERING THE LAMBS.

4. Song—"Hark, 'Tis the Shepherd's Voice."

5. Jesus, the Good Shepherd—Matt. 18:10-14.

6. Recitation—"I'll Be a Little Helper."

7. With the Highland Orphans.

8. With the Chinese Primaries.

9. Song—"Little Children, Come and Bring."

10. "God Wants Our Youth."

11. Pageant, "Children Who Need."

*"To whom can this precious seed be given,
To yield the most for earth and heaven?"*

*The Savior answered and said as he
smiled,*

"Plant it at once in the heart of a child."

12. Circle of Prayer—For all needy children, that they may be gathered in safe places and taught the story of Jesus.

13. Song—"All Hail the Power of Jesus' Name."

Notes—2. Give out in advance and have committed to memory; 6 and 11, from the Children's Day Program for Home Missions. For copies send to The Executive Committee of Home Missions, 1522 Hurt Building, Atlanta, Ga. Ten and eleven, the children all come in at one time and remain standing while 13 is sung, and during the prayer, in which they may also take part. Make this a very solemn service.

MISS FLOWER AND MISS WISTARIA.

WAY off on the other side of the world is a strange land, called Japan. The people do all sorts of queer things. Men pull the

wagons instead of horses. Umbrellas are made of paper. The people sit on the floor instead of chairs, and they eat with two long, slender sticks, called

chopsticks, instead of knives and forks.

But when you see the bright-faced boys and girls, you know that boys and girls are the same everywhere. They all enjoy play, and the Japanese children have many interesting games. Shall I tell you of two little girls named "O Hana San" and "O Fuji San?"

O Hana San means Honorable Miss Flower and O Fuji San, Honorable Miss Wistaria. They are only seven years old, but in Japan people are very polite, and they never address one another without "a handle to their names," so these little girls are always called "Miss."

Honorable little Miss Flower says to the Honorable little Miss Wistaria, "Lets play honorable guests."

And so one quickly runs into her little wooden, mud, paper house, slipping off her wooden shoes as she enters.

Soon the other patters up to the door and calls out, "Please pardon me." (There are no door bells in Japan.)

Our little hostess glides up to the paper doors and slides them back, then falls down on the floor, sitting upon her feet. She makes a low bow. The other does the same. The two little heads bump on the floor, but it doesn't hurt because the floors are padded. The Honorable Miss Flower says, "Please be so kind as to honorably enter."

Honorable Miss Wistaria makes a low bow, and by this time both little girls are sitting upon their feet on the floor. They bow many times, and finally with faltering steps, and much timidity, the honorable guest enters the "Honorable Guest Chamber." There again they bump their heads on the floor.

Soon Honorable Miss Flower slips out, and returning brings tea and the prettiest little cakes. She says, "Please be so kind as to condescend to eat and drink."

And the little guest lifts the handle-

less cup to her lips and sees how much fuss she can make drinking. The more noisy she is the more polite, so the Japanese think.

And now she must go.

Together to the door, where again the deep, graceful bow is made, and the hostess says, "You have been very welcome."

And the guest replies, "I will come again soon."

Would you like to know more of these boys and girls?

If you did, you would find that many of them have never even heard of Jesus. That they are taught to worship people because they don't know God. They are taught to carry rice



Margaret Gay Talbot, out for a good time. The Junior member of Tsing Kiang Pu Station, who attracts all with her cunning ways.

and oranges to the graves of their ancestors, so that the dead people may not get hungry. They are taught long prayers that have no meaning. But of Jesus, our blessed Savior, most of them have never heard.

Now, can't you, my little friend, who is reading this story, can't you plan to come to Japan when you are grown and live among these people and tell them of "Him who loved them and

gave Himself for them," of Him who was nailed to the cross for their sins, and is now in glory pleading for them?

Won't you come? And right now, won't you pray and give of your nickles and work in your mission bands as hard as you can

With much love for you each one,

"AUNTY HASSELL."

(MRS. J. WOODROW HASSELL.)

Takamatsu, Japan.

THE RAGGED SCHOOL.

AGNES L. WOODS.

IT COMES my turn to tell a little of the busy days at Tsing Kiang Pu. We have just been through the Christmas season, or what corresponds to it out here, Chinese New Year. The Chinese have been most hospitable and we have been invited to feast after feast, which I for one thoroughly enjoyed. I am most thankful to have retained my taste for native food, whatever else I lost during my stay in the States. We had a most interesting trip to the country where we spent the day with one of our Christians. We all took wheelbarrows and made quite a caravan with all our vehicles strung out along the road. The whole village came out to meet us and greeted us most cheerfully, including the dogs. Before dinner we went around through the hamlet and called on the different old friends that had known me as a child. Mother used to bring us with her on her weekly trips. One household brought out with great pride their new daughter-in-law that they bought so cheaply and considered a bargain until they discovered that the poor girl had consumption. She was so pale, and all day did nothing but cry for her mother, and she only ate a bowl of rice a day.

Quite a contrast was the home of our hostess, who, although equally poor and poverty stricken and over-

whelmed with a crowd of children, yet greeted us with glowing smiles and treated us to the little she had as though it were a feast for a king. She can barely keep the wolf from the door and yet was delighted to give us what she had. The Chinese, some of them, have certainly the secret of true hospitality. Those two homes and the striking contrast must be a very vivid proof of the blessings of Christianity to that village.

My great joy at present is the work among the children. My knowledge of the language is rather limited as yet to taking a full share, but I am glad to do my part by the little ones. I am sending a picture of my Ragged School. We gather then, in every Sunday morning from off the street and try to teach them something of glad gospel story. You should see the way they pick up things; and the way they can memorize is a wonder. To every child that recites the verse perfectly we give a little picture card. You can see by the picture that my class has had an almost perfect lesson. They are so proud of their cards and treasure them carefully. I saw a dozen of them pasted together and hanging on the walls of a little hut the other day. They are so responsive and we are praying that great things may come from these Ragged Sunday schools



A ragged school, Tsing Kiang Pu. To the right is Mrs. Woods and Elizabeth Woods; to the left is Miss Agnes Woods.

and that from them we may gather in many to learn of Jesus and His love and to take it for their very own. We ask for your prayers for this work and

for all the departments of this station, that they may be used for our Father in furthering His kingdom in this heathen land.

JUNIOR FOREIGN MISSION PROGRAM FOR JUNE, 1916.

Arranged by MISS MARGARET MCNEILLY.

Topic—*Mission Schools.*

Song—Selected.

Scripture Reading—Matt. 5:1-16.

Prayer for the school children and teachers in foreign lands.

Roll Call—Answer with the name of a mission school.

Minutes.

Business.

Recitation—The Best Use of a Penny.

Offering.

Song—Jesus Loves Me.

Story—O Nobu San.

Reading—Kindergartens in China.

Story—"Winding Leg" Kim.

Song—The Light of the World is Jesus.

Close with the Lord's Prayer in concert.

SUGGESTIONS.

Let the children learn the Scripture reading and repeat in concert.

The names of the mission schools will be found in the Church Calendar of Prayer. The leader should have some names prepared in case some of the children should not be prepared.

A collection song could be sung while the offering is taken.

Make the children feel that they are co-workers with God, and that their pennies and prayers are as necessary and acceptable as the "grown-ups."

"We find the Survey very interesting, helpful and instructive," writes Mrs. A. T. Barbour, of Gonzales, Texas. "We use it in our team work, as well as an aid in preparation of monthly programs."

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH, NASHVILLE, TENN.

MONTHLY TOPIC—EDUCATIONAL AND INDUSTRIAL MISSIONS.

INTEREST in Industrial Missionary Work has been greatly increased within the past few years. In all non-Christian lands, and more especially in those just emerging from barbarism, the sentiment prevails that the business of women is to work with their hands, while the business of men is to fight. Nothing is more important to the development of right ideals and views of life among such people than to rid their minds of the idea that manual labor is undignified and disreputable. Industrial missions have also been found useful as a means of providing work for native converts who are ostracized and thrown out of employment by their profession of faith, and as a means of qualifying them to compete successfully in the labor market, and in this way contributing to the ability of the native churches in the matter of self-support.

Modern educators have also discovered that industrial education is useful for other than utilitarian purposes. It contributes directly to the development of well-rounded character and places those who have had the benefit of it in an advantageous position for success in any line of work. One of the most successful experiments in industrial education ever made has been that of the United Free Church of Scotland Mission at Lovedale, Africa. Rev. James Henderson, the principal of that institution, declares that the efforts of the apprentices at making

things result in the forming of strong and stable character beyond what is achieved in the case of the pupils mostly occupied with book work. He declares also that the industrial apprentices at Lovedale lead in evangelistic and spiritual work.

As a means of checking the development of conceit in those who might be tempted to have the "big head" because they were educated above their companions; as a means of developing the brain through the exercise of eye and hand; as a means of developing accuracy and preventing the tendency to be slipshod, and as a means of developing self-respect and dignity of character, the value of industrial missions is becoming more and more appreciated.

The only developments in our own work in this line within the past year are those which our readers will find mentioned in the historical reports of the several missions. Our industrial school in Mexico has been closed on account of the revolution. There have been no special developments in the industrial department of the work at Lavras, Brazil, during the year. There have been some interesting developments in Mr. Hillhouse's work in Africa, an account of which will be found in the report from that field. We will be glad to send copies of the annual report to any of our societies who may wish to use the material which it contains to help in their society programs

on this or any other missionary topic. The annual report this year will be illustrated and will contain some things

of special interest which it has not contained heretofore.

THE HINDERED CHRIST.

The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary and worn and sad,

And weighed with a mighty fear.
He asked me for mine, but 'twas busy quite,
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet on an errand for Him
To run with some gladsome speed.
But I had need for my own that day;
To His gentle beseeching I answered "Nay!"

So all that day I used my tongue,
My hands and my feet as I chose;
I said some hasty, bitter words
That hurt one heart, God knows.
I bruised my hands with worthless play,
And with my feet went a crooked way.

And the dear Lord Christ—was His work undone

For the lack of a willing heart?
Only through men does He speak to men?
Dumb must He stand apart?
I do not know, but I wish today
I had let the Lord Christ have His way.

—Author Unknown.

THE TYPE OF ROMANISM IN LATIN AMERICA.

THE reading of the reports of Commission I of the Panama Congress on Survey and Occupation and of Commission II on Message and Method brings to light many interesting facts which differentiate the type of Romanism in Latin America from that which is found in North America, with which we are all familiar. The predominating element in the Romanism of North America is that which came from Ireland, and represents a type which has been modified by several centuries of contact and sharp competition with the Protestantism of Great Britain and the United States.

With the exception of Brazil, Latin America was colonized from Spain, and the policy of Spain towards her colonies was always that of their absolute isolation. Wishing to keep them for her own exploitation she forbade their having any trade with other foreign nations or with each other. To safeguard their orthodoxy, from her own standpoint, she committed their educational interests entirely to the hands of the Spanish clergy and prohibited on pain of death the introduction of any religious teaching different

from that of the Mother Church. Several hundred thousand persons suffered death at the hands of the Spanish Inquisition, which was brought over into the new world for this purpose.

Thus not only by geographical distance, but also by exclusive political, educational and religious restrictions Latin America was cut off from contact with all the liberalizing currents that were moving in other parts of the world. New political ideas were brought over by those who went to Paris for their college and university training in the eighteenth and nineteenth centuries, but religiously, except in so far as the situation has been changed by the Protestant missions of the last fifty years, Latin America presents today the survival of the type of Christianity that prevailed in Spain in the middle ages. Conan Doyle has a new book, "The Lost World," in which he imagines the discovery of a plateau that was pushed up by volcanic action in the Tertiary Period, and on which were found the animals and the men who had been living there since that time in entire isolation from the modern world. Unintentionally, no doubt, on the part of the author, this story

furnishes a striking parable of the religious situation in Latin America.

Again the Romanism of Latin America is not only of the Spanish type, but it is the type which prevailed in southern Spain as distinguished from that which prevailed in the north of Spain. Southern Spain, as you know, was conquered by the Moors, who held it for several centuries, and whose influence on the character of the people survived long after the Moors were expelled in the reign of Ferdinand and Isabella. The Spanish conquerors of the new world were largely from the Moorish Kingdom of Granada, and the territory that is now included in the republics of Venezuela, Colombia and Ecuador was called New Granada. In that part of Spain the Mohammedan idea of God as a stern and cruel judge who could be pleased with the measures that Mohammed used for compelling men to acknowledge his authority affected the type of Christianity that was developed there and produced men like Ferdinand the II and Cortez and Pizarro, who believed in a God that would be pleased by the use of fire and sword, first to conquer and then to Christianize the pagan tribes of the new world, and by the use of the cruelties of the Spanish Inquisition to keep them sound in the faith.

With all their cruelty and rapacity and licentiousness Cortez and Pizarro were both religious fanatics, and proclaimed their invasion of Mexico and Peru with all its accompaniments of devastation and butchery as a missionary enterprise.

Cortez sailed from Cuba under the protection of St. James, who was represented in the Spanish tradition as a warrior saint. On his standard blazed a red cross embroidered with gold. It was in response to his appeal that the King of Spain sent twelve priests who were called "the twelve apostles of Mexico."

The conquered natives soon dis-

covered that their best protection from the cruelty of the conquerors was to profess conversion to Christianity. They, therefore, entered the towns *en masse*, asking the priests to baptize them. The rite had to be performed wholesale, of course, and some of the priests boasted that their ordinary day's work was from ten to twenty thousand souls. In the course of a few years after the Spanish occupation the sacrament of baptism had been administered in this way to several millions of people in Mexico, and the same thing had happened in Peru. The character of Christianity thus introduced into Mexico has not essentially changed up to the present time and has been justly described in the statement that "Christianity instead of fulfilling its mission of enlightening, converting and sanctifying the people, was itself converted. Paganism was baptized and Christianity was paganized."

It is because of facts like these, and because true Christianity is so pitifully misrepresented by this medieval Spanish type that prevails in Latin America that we cannot admit the claim of the Romish Church that it has pre-empted and occupied that part of the world in a way that makes it an unwarranted intrusion for us to take to the Latin American peoples the conception of God and of Christ and of the plan of salvation that is set forth in the preaching of our evangelical missions.

THE ATTITUDE OF THE PANAMA CONGRESS TOWARD THE ROMAN CATHOLIC CHURCH.

The only question which threatened to break the harmony of the Panama Congress was that of the attitude to be assumed toward the Roman Catholic Church.

The attitude taken by the Committee of Arrangements, as stated in its public announcement beforehand, was that "While frankly facing moral and

spiritual conditions, our approach should be neither critical nor antagonistic, but inspired by the teaching and example of Christ and that charity which thinketh no evil and rejoiceth not in iniquity, but rejoiceth in the truth."

The question was solved in the reports of two of the commissions—that of Commission 2 on Message and Method and that of Commission 8 on Co-operation and Unity.

Some of the strongest missionaries and native ministers from Brazil and Cuba, while expressing themselves as delighted with the report on Message and Method as a whole, were very anxious that the final chapter of that report on "Findings" should contain a clear-cut dogmatic statement of what Protestants generally regard as the fundamental errors of Romanism which justify our Protestant work in fields now occupied by the Romish Church. It was recognized, of course, that such a statement would be inadvisable unless it could be so drawn as to secure the signatures of members of the congress with practical unanimity. The impossibility of this was instantly revealed by a remark of Dr. L. C. Barnes of the Home Mission Board of the Northern Baptist Church, made somewhat humorously, but also with quite a serious significance, that any statement of the fundamental errors of Romanism which he could sign would have to contain as its very first article that which he regarded as the very tap root of the Romish system, its doctrine of infant baptism! After that nothing more was said of any dogmatic statement. It was understood, however, that all those members of the Congress who had expressed a wish for such a statement would have perfect liberty to express their individual views and have them taken down verbatim to be published in the proceedings of the Congress. The statement that had been very carefully drawn by Rev. Eduardo Pereira of Sao Paulo,

Brazil, was made by him in substance from the platform. This is the same statement that was published in the last number of *The Survey*.

The report of Commission 8 on Co-operation and Unity as originally framed contained the suggestion that actual co-operation of the evangelical missions with the Roman Catholic Church in the evangelization of Latin America was something not entirely outside the bounds of possibility. The experience of Protestant missionaries and native ministers in Latin America had not prepared the great majority of them to acquiesce in that suggestion. The public declarations of the Roman Catholic authorities with reference to the Panama Congress, both in this country and in Latin America, had also been such as to negative the idea of any such possible co-operation. It was agreed, therefore, that this suggestion should be eliminated from the report of the commission and a paragraph inserted in which co-operation with individual members of the Roman Catholic Church should be suggested as a possibility. At this point the writer of this editorial takes the liberty, by request, of quoting from an address which he delivered when the subject was under consideration, concerning which the official reporter was kind enough to say that it probably perfectly expressed the mind of the Congress on the subject. "If the time ever comes when the Roman Catholic Church in Latin America shall recognize our evangelical work to the extent of being willing to co-operate with us for any common end, I, for one, feel sure that by that time we will have attained to such development in the spirit of co-operation as will make us ready to meet them at least half way. Meanwhile we fear that the suggestion of co-operation, coming from us, would be misunderstood, and might have the effect of defeating the irenic purpose we have in our approach towards all the individual members of that com-

munion who are now willing to co-operate with us in any branch of our work. The number of these is already very large. All patronage of our mission schools by Roman Catholic parents is a form of co-operation. All help given by individual Roman Catholics in the establishment and maintenance of our schools and hospitals is co-operation. When I was sent to Mexico some years ago to establish a boys' industrial school I was visited everywhere I went by deputations of prominent citizens who in every case offered contributions in money as an inducement to locate the school in their town. The municipal government of the town we selected offered to donate us a beautiful square in the heart of town if we would use it for the establishment of a girls' school. The Minister of Education at the capital assured us that he would interpret the laws affecting our work in the most liberal way possible, 'for,' he said, 'what you are proposing to do is the thing of all others we wish to have done for our Mexican boys.' These are instances of co-operation on the part of people who are Roman Catholics of a very practical kind. And if we meet such overtures in the right spirit, and if our workers con-

tinue, as they have been doing, to fulfill the law of Christ in all their intercourse with the people of Latin America, whether Roman Catholic or non-Roman Catholic, they are as certain to win out in the long run as it is certain that 'there remaineth these three, faith, hope and love, and the greatest of these is love.'

CLOSING OF OUR SOONCHUN SCHOOLS UNDER THE NEW EDUCATIONAL REGULATIONS.

Schools in Korea that were already in operation before the promulgation of the Government Ordinance forbidding all religious teaching and exercises in any schools, public or private, giving general education, were granted ten years of "grace" before the ordinance would be applied in them. Our Soonchun schools, unfortunately, did not come under this provision, and as our missionaries, very properly, refused to take out a permit to conduct the schools under the new law, they were ordered by the government to close them.

We reserve comment on this incident until the Committee of Reference and Counsel have had time to consider and report upon it.

THE NATIVE CHURCH AT WORK.

REV. W. M. MORRISON.

THE remarkable success of our African Mission has for many years been known to our own Church, and in later years has begun to attract also the attention of those beyond our own bounds who are interested in world missions. While we must attribute this success primarily to the working of the Holy Spirit upon the heart of the people, preparing them for the gospel message, yet we believe He has none the less guided us into a system of Church organization and work which has materially helped in bringing about the results which we see.

It is true that we have been isolated during the years from other Protestant missions and have had to work out our own problems as best we could without much opportunity for outside counsel, and yet we have perhaps, after all, had some advantages, for we have had white and colored missionaries with practically all of them coming from our Southern States, and consequently we have had in advance some acquaintance with the many practical questions and problems to be met with here. We have thus known in advance the strong points of mind and character of the native people, as well as

their weak points, and we have often, perhaps unconsciously, adopted methods best suited to the conditions. For example, the natural tendency of the native to submit to authority and to be loyal to chief or master we have tried to turn into loyalty to us, and then to Christ, and then to the Church and to the authority of the elders and deacons and pastors and evangelists. Knowing the tendency to rut and routine, we have tried to change it into constancy in the system of work as well as fidelity to the form of Christian life which we try to teach them. The tendency to imitate, rather than to originate, we try to turn into an imitation of the mind of Christ. The remarkable facility for memorizing we try to utilize in the committing to memory of hymns, extensive passages of Scripture, etc. Practically the whole congregation at Luebo will sing from memory most of the 120 hymns which have been translated. On the other hand, knowing the tendency to vanity, the difficulty in keeping up sustained efforts, the liability to slackness in marriage relation, and other weak points of mind and character, we can not only lay special stress on these sins, but when necessary can make a charitable allowance for them in the development of Christian character. Thus we are able to accommodate our methods of work to the conditions with which we have to deal.

One of the most common phrases heard here is *Bualu buebe*—i. e., "It is your business and not mine." This means a lack of desire to assume responsibility, being content to let the other fellow do it. To offset this we have long ago laid on the professing Christians two responsibilities. One of these is the propagation of the gospel message; the other is the development of the idea of self-government. In regard to the first of these responsibilities laid on them we find that the news of the gospel has not only been pretty well scattered over the region as to

to our mission, but we learn from missionaries of other societies as well as from government officials and traders that individual Christians attached to our mission have carried the teaching of the gospel into many distant places unknown to us and far beyond the confines of our allotted territory. As result of the second of these responsibilities laid upon them, we have for many years, by their election of elders and deacons and evangelists, been more and more placing on the native Church responsibility for the management of its own affairs and for the support of its own work. There have been, and ever will be, some failures here, but better to have failed than never to have tried. They can only learn by doing. And yet I am glad to say that this idea has been attended with a success far beyond our brightest hopes.

Let it be borne in mind that we are not here to make an addendum to the Southern Presbyterian Church, nor even to make a replica of it, but we are here to assist under the guidance of the Holy Spirit in founding and starting on the way to success an independent, self-governing and self-supporting and self-propagating native church, so moulded in accordance with the Scriptures, which gives us wide boundaries in this matter, as to conform to the conditions found here. To this end we already have at our central station elders and deacons elected by the native Christians. Upon these, with missionaries as advisers, we have laid most of the responsibility for evangelization, government, discipline and pastoral oversight throughout the region at present occupied by our mission. The fact is, we find that these men are often much wiser than we missionaries in dealing with native problems; we find them also generally to be faithful in matters of discipline, being oftener perhaps stricter than we missionaries would be under similar conditions. This responsibility has wonderfully developed these men,

while at the same time it has not only trained the whole Church as to what kind of men to choose for these positions, but it has also accustomed them to obeying those who have the rule over them in the Lord.

Then in turn, teachers and evangelists are trained at the station schools and sent out, and they in turn have each in charge a certain section, rather than one village. They, too, train up and send out local teachers to adjoining villages. Over these evangelists and local teachers are placed superintendents who are constantly moving from place to place, assisting these evangelists and teachers in settling problems, opening up new villages for work, while reporting to the elders at the central stations any special matters needing attention.

We are soon to adopt the plan of increasing the number of elders and deacons by first appointing pupil-elders and pupil-deacons in each village where there is a group of Christians. From among these, later on, will be chosen by the people those whom they wish for permanent officers.

We are soon also to take another important step forward—viz., the ordination of several men to the full work of the ministry, giving them authority to administer the Sacraments of Baptism and the Lord's Supper, to discipline and to do full pastoral work. Then will follow the organization of one or more Presbyteries or whatever

form of Church government may by that time be thought best adapted to the circumstances here.

While our plans have not yet been fully realized, still we are working to the end of having every member of the Church give a tithe. Already this is done by all our teachers and evangelists and elders and deacons. And just here it may be of interest to know that out of 755 native workers and helpers, giving all or part of their time to the work, only about 190 receive any stated remuneration from the mission, and these latter we thus pay because they are evangelists who are absolutely at the call of elders and missionaries to go when and where they wish. This plan seems really necessary at this stage of our work, which is distinctly propagandic, and we must have these men who are not bound by settled pastorates—the pastors will come later, to be supported by each local church.

Space forbids my going into the details, but I believe the fundamental principles of the working of our native Church have been stated. Within the next few months we are to make some important advances, which I have mentioned above, besides inaugurating changes, and we hope improvements, along other minor lines of detail. For these reasons we ask the prayerful interest on the part of the Home Church in us and in the over 13,000 native Christians who compose the body of believers attached to this mission.

Luebo, Congo Belge, Africa.

MEDICAL WORK IN CONGO. DOES IT PAY?

DR. THOMAS TH. STIXRUD.

SOME years ago while a medical student I heard an address by Dr. Morrison on the work of our mission in the African field, and especially he emphasized the need of physicians to carry on the medical work. This talk made me think, and after the service we had a long talk about the

needs and possibilities of medical work in Congo. When we parted that night my decision was made, and after a year of labor in Luebo, seeing day after day the wise guidance and blessings of Him whom we try to serve, I thank God for leading me into this decision.

Luebo, situated at the head of navi-

gation of the Kasai river, fourteen days' journey by steamer from Stanley Pool, has a local population of more than 20,000 people, mostly of the Baluba and Lulua tribes.

It is the capital of the district, which means that thousands of people come and go, and all of these can be reached by our missionaries, as they are sure to have relatives in the surrounding local villages and by them are brought to church or to the dispensary. In such a large population a great number are sure to be sick, and as the mission has the only two doctors in Luebo the State officials, traders, and even the Catholic priests have to rely on us for medical attention. The natives come to us in droves and, of course, it is them we are trying to reach.

The drawbacks to our work are gradually disappearing, and due to the splendid pioneer work done by Dr. Coppedge, we have completely gained the confidence of the people. At times I think they have too much confidence in us. They expect us to do the impossible. The bright sides far outnumber the drawbacks, and daily we see evidence that the work pays. Just about a year ago we performed our first intra-abdominal operation. Kabeya Lukenga, an elder in the native church, had for several years suffered from recurring attacks of pain in the right side. A diagnosis of chronic appendicitis was made, and I suggested operation. After consulting some of the older missionaries he consented to the operation, but the matter didn't end there. When he told his wife she started the death cry, and called in all their relatives. They told him he was crazy, and that we would kill him and make medicine of him, but he stuck out. The operation was successful, and since that time he has been a walking advertisement for the medical department of the mission. On a recent trip with Mr. Martin we would often find him the center of large crowds of natives showing the scar and telling of

the operation. "Nganga Buka Kanda Kanda killed me, cut out the pain and brought me back to life again, and I have never had any pain since," is his story. The result was at times rather embarrassing. People would come and say, "I have a pain here, please cut it out." At Mutoto, one of our stations in the interior, an old woman came to me and said: "Are you the man that cuts people?" When I answered in the affirmative, she laid down on the floor and said, "Cut me." After the first operation people began coming, slowly at first later much faster than we could attend to them, as our quarters were very limited, till at last we had operations scheduled as much as two months in advance. When the first death occurred we thought it would stop the rush, but they only said "it was his time to die," and kept on coming. At our dispensary an average of 170 patients are seen daily, and it is pathetic to see the condition of some of them. We see leprosy in all its stages, sleeping sickness is very common, and what is worse, the symptoms are so slight in the early stages, when it is possible to treat it with some hope of a cure, that the natives hardly ever come soon enough. The native medicine man is, of course, our bitterest enemy, as we try to interfere in his superstitious practices, which, needless to say, are worthless, but the ignorant and extremely superstitious natives are afraid of them, and pay what is to them enormous prices for their doubtful services.

It is a great encouragement to us to see the natives gradually turning from their heathen practices and medicines and bringing their sick to us for treatment. As the result of a series of meetings held by Mr. Martin in the surrounding villages on social reform, the people have brought in their medicines and alcohol stills and promised to give these things up. These medicines and stills represent the outlay of large sums of money, and their giving them up of their own free will is direct

proof of the powerful influence of the gospel on these people.

What has been the effect of our medical work? It has given us the reputation of being the black man's friend, it has opened up the way for the gospel in stubborn and doubtful villages. Some time ago Lungoso, the son of Kalamba, the biggest chief in this part of the country, was arrested by the State on some flimsy excuse and brought to the prison in Luebo. The district from which he came is one of the strongholds of the Roman Catholics, and they had always claimed to be his friend. When he was in trouble they didn't lift a finger to help him, while on the other hand our people visited him and gave him food. One day he became sick and we asked that he be sent over to the mission for treatment. He was cured and shortly after was turned loose, and allowed to go back to his village. His influence has helped us to get a foothold in all the Lulua country, and that in spite of persecution by the Roman Catholics, who have a great power in this land.

Patients come to us from all parts of the country, sometimes walking, or being carried by relatives as much as 250 miles, and they carry back with them the story of our Savior, and ask for teachers to go back with them, and in the great majority of cases we have

to put them off, as the supply is not in proportion to the demand.

At present our foreign staff consists of three doctors and only one trained nurse, when there is work for an additional three nurses at Luebo, one at Lusambo, one at Mutoto, and one at Banzeba. This would give us one extra nurse to relieve others at furlough time. Our present needs call for two more doctors as well. We pray that the divine call may come to nurses and doctors, compelling them to see the need and respond to the call. The native helpers in the medical work are a continual source of gratification to us. Several of them are able to take and read temperature and pulse accurately, give hypodermics, keep a bedside chart, and do most of the surgical dressings in the hospital.

One boy, Cibangu, is my first assistant in surgery and microscopical work, and it is never necessary to tell him anything more than once. He is so short that he has to stand on a stool when assisting, but he knows his work. Another, Mponga, is the chief assistant in the pharmacy, and whenever a new medicine is used he promptly writes a label in Buluba stating its uses and dose.

Does the work pay? The decision rests with you.

INDUSTRIAL DEPARTMENT.

C. R. STEGALL.

I MUST say that the industrial work I found going on when I reached Luebo, two months ago, was a great surprise to me and was a source of much encouragement. I noted the efficiency with which the steamer was handled on our long journey up the Congo and Kasai, and I was surprised to see the valuable and intelligent assistance given to Captain Daumery by the natives. I was particularly attracted to the engineer and decided that in

this capacity he was more efficient than a white man could be, for a white man would have been encumbered with a pair of shoes, while this native engineer had no such burdens and could grasp levers and manipulate them with his feet as well as with his hands.

I find the new sawmill already set up and sawing an average of 20,000 feet of lumber a week at a cost to the mission of about \$12.00 per thousand. This sawmill is certainly an excellent

outfit and is being well handled by Mr. Wilds. It is located on the bank of the Lulua river and is surrounded by excellent timber forests. As the timber near the mill is cut the native helpers cut paths on into the forest and procure more. It is impossible to estimate the value to us of the sawmill. Certainly without it the present excellent new McEwin Hospital could not be built. The mill is cutting the board shingles with which we are covering the hospital. This is a modern building in every way and is certainly the first one of the kind the natives ever saw. Only yesterday the chief of a neighboring village came in to see the wonderful building and stood gazing in wonder, with his hand over his mouth, and exclaimed, "A very strong house!" Mr. Hillhouse is, of course, the chief "contractor" on this job, as he has handled the construction of the hospital from the very first. At present he has the assistance of some of the missionaries, but there is a great deal of native labor in this building. Certainly this work is all new to the natives and they have to be shown and taught with a great deal of patience, but I find many of them exceptionally intelligent and all of them anxious to learn and serve. Dr. Stixrud is certainly a valuable man. He seems to be jack of all trades and good at everything he undertakes. He has had his turn at running the sawmill; at present is helping to rush the hospital to completion, and he removes tumors or toes or what not from the natives with the greatest of ease.

The next large problem to be undertaken is the erection of the Boys' Industrial School. At our recent annual

mission meeting a commission was "appointed to take under consideration and to prepare plans and proceed to the erection of the Industrial Training School at Luebo." It is sincerely hoped that by the end of 1916 this school will be near completion and that considerable instruction can be done at that time. It is expected that most of the construction of these buildings will be done by natives under the missionary's supervision. On a recent extended trip taken by Mr. Martin he found the prospects of this phase of our work an added "drawing card" to the mission and natives, and even chiefs of remote villages expressed a desire to send their sons to Luebo to get the advantages of the school. One does not need to come to Africa to understand the benefits to the natives of such a training school as is proposed. However, here is an example: Recently there has arrived from America a hand loom. With Mrs. McElroy here to teach the girls and women the use of the loom the boys and young men can be taught in the industrial school to manufacture duplicates of this loom and thus supply a great demand and do African humanity a great service. However, the largest result we expect is to make them as individuals and as a people and then as a Church self-supporting, so that in future generations outside human help will be unnecessary.

The industrial work on the African Mission has many phases and problems, but it in turn offers many possibilities, and on the whole I feel sure that there is no work here, at least that has more hopeful and promising prospects, than the industrial department.

THE MUTOTO SCHOOL SYSTEM.

R. F. CLEVELAND.

ONE of the most interesting features of the Mutoto work is the school system. Compulsory education was introduced through the

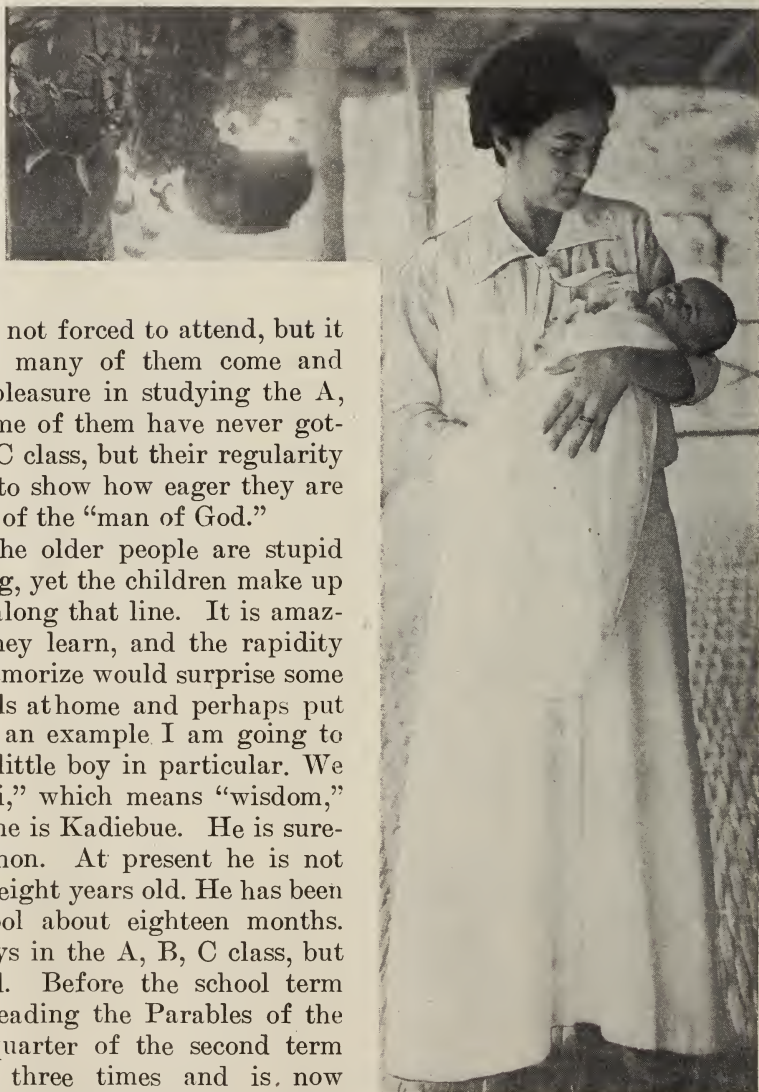
influence of the chief of the village, who is an elder of the church. The system has been running for one year and has proven to be a great success.

While the population of the village is no more than one thousand, the average attendance upon the daily school has been about four hundred. This means, of course, that many of the men and women attend. Indeed, the daily average of women alone has been over fifty. Many of them come with their babies and hold them in their arms while they study. The school is divided into twenty-two classes and all are thus far taught by native teachers. One of the missionaries superintends the school and examines those who are ready to pass into higher classes. The women and old men are not forced to attend, but it is remarkable how many of them come and who seem to find pleasure in studying the A, B, C's. Perhaps some of them have never gotten past the A, B, C class, but their regularity in attendance goes to show how eager they are to hear the wisdom of the "man of God."

While some of the older people are stupid and slow at learning, yet the children make up for any deficiency along that line. It is amazing how rapidly they learn, and the rapidity with which they memorize would surprise some of our boys and girls at home and perhaps put some to shame. As an example I am going to tell you about one little boy in particular. We call him "Lungenyi," which means "wisdom," though his real name is Kadiebue. He is surely a modern Solomon. At present he is not more than seven or eight years old. He has been attending the school about eighteen months. He spent a few days in the A, B, C class, but soon was advanced. Before the school term was over he was reading the Parables of the Bible. The first quarter of the second term he was advanced three times and is, now in the Bible class with the evangelists. There is nothing in the Buluba language that he cannot read. He is also a good speller and

has reached addition in arithmetic. Of course, Kadiebue, would be called an exceptionally bright boy, but nevertheless there are a number of other boys and a few of the girls who have advanced almost as rapidly as Kadiebue, though they are not so young as he.

It is certainly true that our mission



An American father, a Cuban mother, and born in Africa. What is it? Little Sarah Valdes Stegall, our newest missionary.

schools are a great means to an end in reaching the boys and girls for Christ.

The largest per cent of our converts are first reached by the school.

BULAPE.

A New Station, A Snake Bite and An Open Grave.

C. T. WHARTON.

WE want you to get acquainted with our new station of Bulape, so you can give it a place in your mind that the other stations hold when you think of the Congo work. When you think of Luebo, Mutoto, Lusambo, think also of Bulape. The station is only a year old and is still in process of being redeemed from the jungle. Mr. Washburn, who opened this new post, lived here under a great clump of bamboos in a tent for six months before a more permanent house was finished.

First get the name. It spells "*Bulape*," but it pronounces "*Bulaphay*." This name was given the new station in commemoration of Mrs. Rochester, whose faithful and efficient work among these people is a matter of common knowledge. "*Bulape*" was her Bakuba name.

Bulape is some seventy-five miles from Luebo, northward, and is near the heart of the great Bakuba region. It is between two sections of a large Bakete village, about a mile from either section. The station site is a plateau commanding a superb view of green valleys and blue hills beyond. A fringe of tall palms outlines the area where the buildings will be. This point is some higher than Luebo and the nights always call for extra cover.

The station was established here to furnish a central point from which to reach the Bakuba people. It is our only Bakuba station, as our former one at Ibanche was abandoned as not being far enough into the region. Bulape is within a few hours of the capital of the Bakuba kingdom.

The constituency is both of Bakete and Bakuba, but the former are a part

of the Bakuba kingdom. The Bakete speak practically the same dialect as the Baluba of our other stations, but the Bakuba is quite different. These people are of tall stature and, in general, powerfully built and of fine appearance. They are intelligent and attractive, but very conservative, making them hard to reach. They have a more highly organized government than many of the Congo tribes and are rather self-sufficient and independent.

The personnel of the mission at the time of this writing is as follows: Rev. and Mrs. Washburn, Mr. Cleveland and myself. Of this number, however, the two former are on the point of departure for the home land on furlough. Mr. Cleveland has just arrived from Mutoto to help with the work here until the return of the Washburns. Mrs. Wharton will come up from Luebo later. The work of clearing has gone forward rapidly; one temporary missionary home has been finished, another is about completed and a storehouse. Work is going forward on the church and school sheds and a bell tower. At present the church services are being conducted under the clump of bamboo in the middle of the compound, where from four to six hundred people gather on Sundays.

The work of the Bulape station is of a pioneer nature, being among people most of whom have never heard the "Name." Mrs. Washburn has been in villages where the people have never seen a white woman before. From here as a center itinerations are made far and wide among the surrounding villages. At least three hundred villages have been reached in the past year by the help of native teachers and evan-

gelists. The prospect is bright before this station for a wonderful work among these people.

May I close with two incidents:

A ROBBED GRAVE.

I stood the other day by the side of an open grave—not a new one. Beside it was a little mound of charred bones, and scattered about were many coweries and vari-colored beads from the grave. It had been dug open and the bones burned in the belief that the spirit of the dead man was responsible for their failure in the chase. There are many such desecrated graves about, mute monuments of the desperate need of these poor people for the Light.

A DEADLY SNAKE.

One night there came the sound of

weeping outside our door; a group of frightened natives laid a woman at our feet in the little arc of light cast by the door onto the veranda. They spoke but the one dread word, "Nyoka," which is their word for snake. The country has in it many poisonous snakes, the bite of some of them means certain death within a short time unless treated. In a few moments a powerful antidote had been injected and her life was safe. I could not but be gripped by the analogy, albeit it may be a very frayed one, of the condition of this one woman to that of all of these people. They, too, are stricken with a deadly virus; they are helpless at our feet, and we have the antidote that can stay their doom if received in time.

STATEMENT BY AMBASSADOR MORGENTHAU, WRITTEN AND SIGNED MARCH 18, 1916.

A RESIDENCE of over two years in Turkey has given me the best possible opportunity to see the work of the American missionaries and to know the workers intimately.

"Without hesitation I declare my high opinion of their keen insight into the real needs of the people of Turkey. The missionaries have the right idea. They go straight to the foundations and provide those intellectual, physical,

moral and religious benefits upon which alone any true civilization can be built. The missionaries are the devoted friends of the people of Turkey and they are my friends. They are brave, intelligent and unselfish men and women. I have come to respect all and love many of them.

"As an American citizen I have been proud of them. As an American ambassador to Turkey I have been delighted to help them."

LETTER FROM MRS. KATE B. COWAN.

THE gospel in its purity has been known and accepted by a chosen few of Piumhy for eighteen years, frequently visited by the missionaries and by many Brazilian ministers, but there has been no resident pastor until 1914, when Rev. Paschoal Pitta was ordained and given charge of this large field. Owing to the removal of the Roman Catholic priest because of some very shadowy deeds, the town had been without a resident

priest for some time. The pastor is very popular and energetic and when a missionary came last January, presumably with the intention of opening a Protestant school, the Roman Catholic populace pricked up their ears and brought in not only one, but two priests. The people becoming, seemingly, very devout, so that the year has been a continuous series of festas to the saints, the Virgin Mary, baptisms, confirmations, etc.

In January, 1915, about the time the new mulatto priest came our Presbytery met here and eyebrows were arched to see not only one, two, but five black-coated Protestant ministers strolling about town. The new teacher, an organ, services every day, a Sabbath school organized! Astounding! That would never do! A "liga against the Protestants" was at once formed and steps taken to throttle this new activity, ignoring the fact that the Lord was on their side.

The town at frequent intervals has been peppered by the "liga" with libellous tracts against Calvin, Luther and all Protestants, and especially against the Bible, slipping them within our doors and windows. Some of their precepts are "Burn the Bibles and tracts and cards," "No child to enter Protestant school," "Friendly visiting discouraged," "No Protestant to be buried in the holy cemetery," etc. (There is another cemetery, rather far from town, which has the fame of being more frequented by armadillos than by Protestants. We can be carried there when the Lord calls us.

Whilst absent for several months visiting a distant part of the field, the pastor wrote several articles, published in our Church paper, telling some hard truths, the priest replying with infamous articles, screening truths that could not be denied with epithets hard to endure and language unworthy of a Church affirming itself Christian. Smoldering fires began to blaze, manifested by an occasional shower of stones on the roof of the building where the hated sect were singing praises to their God. So that the volcano was at an eruptive point when Rev. Pitta returned, Sunday, the 5th of December, crowds of country people being in town to give a popular manifestation to the priest, and we were privately informed that we might expect trouble. We have no church building, our services being held in a rented hall once used as a cinema and

a third of it only floored and ceiled. We gathered early to practice Christmas hymns, hearing the band and rockets at a distance gradually growing louder as they came our way. Our evening congregation assembled and were singing "Sweet Hour of Prayer" when the mob burst upon us—the band at their loudest, rockets as fast as they could be fired; hooting, yelling, whistling, throwing stones! Friends, I never heard anything like it and God grant that I may never again.

Needless to say that the mob was composed principally of the lower class, but the public school teacher was there, one of my nearest neighbors inciting his boys, and others who pass for *grandees*. The police had been cited to be near but they did not appear until late. The pastor counseled all to be calm; the windows to our rear were closed, the front windows and four doors were wide open; gentlemen prevented the crowd from entering. We played on and all sang at our loudest, though I could not hear the organ I was playing or tell what verse we were singing. The tumult continued and the pastor made a prayer, all standing. Persons living near were so impressed with the calmness and the playing and singing, even the words were heard distinctly above the awful din at quite a distance. Only when the chief of police appeared and gave orders to fire did the crowd disperse. Fortunately for us the order was not obeyed.

Many friendly sympathizers entered, the pastor gave us a good sermon and the streets were silent as we went to our homes; but the end was not yet, bad blood was stirred up and rumors were rife of bombs to be thrown at our next meeting, a mare was ready upon which our minister was to be put out of town—than which a greater indignity cannot be shown one in Brazil. Undaunted, we expected to go on with our regular Wednesday evening service; the Christians here are valiant

and all were coming armed and the police had been given orders to fire upon any disturbers. The president of the town council privately counseled Rev. Pitta to quietly retire, and as the rage was principally against him, he decided to be prudent and spent the evening with the country congregation, leaving us nervous and in tears, for it seemed as if the end of gospel work in this place had come.

I spent the night with friends, and as my house is Church property, in special danger of being destroyed by fanatics, I immediately rented a better house on the principal square of town and am very much more pleasantly situated. In two days Rev. Pitta returned, accompanied by a valiant Christian gentleman, Leopold by name, one of whom the country has a wholesome awe, not, as far as I can learn, from anything that he has done, excepting at one time he boldly faced an infamous priest in his house and told him to leave the place within twenty-four hours, and he left. It was rumored that Rev. Pitta had returned with 200 armed men and the mulatto instigator of these disturbances armed himself and shut himself in his house protected by armed friends. He little knows of what stuff we are made—"vengeance belongs unto the Lord." That Sunday we had two splendid services in my new home, and we scored a great victory. Dr. Gammon hearing of the trouble came up to see us and we had a series of sermons from him in the the same hall where we had been disturbed. Victory number two. Everything quieted down, the most prominent people showed themselves our

sympathiers, and the disturbers themselves are very much ashamed of their conduct.

Our Christmas festival was very interesting, well attended and much enjoyed—the first ever held here. The tree was very pretty, beautiful cornucopias and baskets of candies distributed to over sixty children. Nine New Testaments were distributed to those that had recited the Child's Catechism. This year we have a class studying the Shorter Catechism. The Sunday school is very encouraging, though many live too far to attend regularly. The pastor's heart was rejoiced when, on the 26th of December, eight of his young people stood before the pulpit and professed publicly their faith in Christ. Others are preparing for the important step, and we have much to be thankful for, though rather disheartened at the present time. Presbytery has changed the bounds of Rev. Pitta's field and making his residence in Caxambu, we can only have a visit from him once or twice a year.

There is such an urgent necessity for more workers in this large field that I feel constrained to appeal strongly for a missionary family to come to us at once.

This is quite a pretty and a healthy town and I shall take pleasure in informing any one interested of all the advantages and disadvantages.

We are expecting much from the united interest and prayers of the Sabbath schools for the coming year. May God bless every one interested in praying for and helping towards the coming of His kingdom.

Piumhy.

"We are very proud of our magazine," writes Mrs. Charles Henck, of Brookhaven, Miss., "and think each number better than the last."

MISSIONARY EDUCATION IN YOUR SCHOOL

Did you observe Foreign Mission Day in your Sunday School, May 28th? If not, would it be possible to observe some other day more convenient for your School? The programs are good for any other date you select and will be gladly furnished on request.



Four lessons about our Brazil Missions for optional use in Sunday Schools will be furnished without charge to those who ask for them. These lessons will be bound together for teachers and on separate sheets for scholars. They are intended for class study, but the material in them could be made into a program for a public service. If you want them or if you want to know more about them, write to JNO. I. ARMSTRONG, Educational Secretary, 154 Fifth Avenue, North, Nashville, Tennessee.

HOW THE EVANGELICAL SCHOOL WAS ESTABLISHED IN BOM SUCESSO, BRAZIL.

RUTH B. SEE.

ON the 17th of February, 1913, Mrs. Armstrong and I, leaving the Lavras station, where for nearly five years we had been at work, arrived in Bom Sucesso, a small, rambling town on the top of a high hill, thirty miles from Lavras.

Ten years before, earthquake shocks had alarmed the town and the surrounding country. They did no great damage, but families that were able to do so, sought other homes; and Bom Sucesso, having made a name for itself, on scientific records, as the center of earthquake disturbances in Brazil, settled down to die socially and commercially.

There was living in the town one man who had no desire to leave, and who had ideals and ambitions for the boys and girls growing up in the town and upon the plantations around it. Born and reared in one of the northern states of Brazil, cultured and refined and devoted to study, Dr. Alfredo Mourao had given up his practice of law and come to Bom Sucesso, seeking for health in the splendid climate, for which almost all of the State of Minas Geraes is celebrated. His restoration was remarkable; and for thirteen years he lived in Bom Sucesso, respected and beloved for honesty in his profession, for his kindness to the poor and for his efforts to improve the town and the country around. At the time of his death he was president of the town council and municipal board of directors; and it was through his influence that we were invited to open the school in Bom Sucesso, the authorities pledging themselves to provide a house in good condition, to furnish blackboards and desks, and to pay rent on the property for one year.

Dr. Mourao's interest in the work was untiring. In correspondence with

us, he himself supervised the work and saw to it that all our wishes were complied with. One day, while directing the workmen, he was taken violently ill and was carried to his home. He did not leave his bed again; but he thought constantly of the *collegio*. His wife told us that it was his "mania"—his hobby.

Dr. Mourao died just one week after we took possession of the building he had provided for the school; and Mrs. Armstrong and I who had learned to trust him and to feel that he was so essential to the success of the undertaking, looked at each other in dismay. Then came the thought that God would teach us from the very first to rely upon no arm of flesh, but solely upon Him.

Our school opened on March 4th with seven pupils. A few more entered after Holy Week; and, by the close of the year, nineteen had been enrolled—all day-pupils. We refused to open a boarding home for girls that first year, because we recognized the importance of becoming acquainted with the people and wanted nothing to interfere with our time for visiting them and for receiving visits from them.

In April a municipal election was held; and the man chosen to succeed Dr. Mourao was one opposed to him politically and to us religiously. The victorious party distributed bulletins, assuring the people that the candidate elect would withdraw from the "*collegio protestante*" all the privileges granted it by Dr. Mourao, and break all pledges made to it during his administration. (It may be well to say just here that the new president did no such thing. The school, during the one month of its existence, had won the confidence of its patrons. As these were persons of influence, their wishes

and convenience were respected by the "candidate elect." Soon after the opening of our second school year, this new president placed his own son in our care. The boy had been expelled from other schools he had attended; and because we could keep him in ours and control him, the father pronounced him "reformado." He was with us during our third school year. and, at its close, was matriculated for the present session of 1916).

Immediately after the election, came the missionary priest with the avowed intention of breaking up the school. They held three missions a day for ten days, preaching the most violent sermons against us. The working classes were warned to do no work for us. The hands of our cooks would shrivel; the money of those who cut our wood, or scoured our floors, or supplied us with eggs and vegetables, would turn to ashes.

Our patrons were exhorted to take their children away from the "collegio protestante," where God was not worshipped and where the pupils were taught the doctrine of devils that must inevitably carry them down to hell.

Had the priests come two months earlier, they might have accomplished their purpose; but during that time people had worked for us and found their wages good. Our cook was known as the neatest and best nourished cook in town. Our pupils did not appear to be on the downward road to destruction. And so the missions closed; and the priests went away, having effected the loss to our school of one of its fifteen scholars.

Our work moved on without further interruption, until November. Then the Bishop came to try his hand against us. He introduced in the church various novelties to attract persons who were showing an interest in the gospel. He instituted the "Sisterhood of the Sacred Heart of Jesus;" and all the women and girls in the town, regardless of color or social distinction, were

canvassed for membership. One condition binding upon all who entered this society was that they should, under no circumstances, attend Protestant meetings.

For the children, a catechism class was formed, to be held every Sunday at the exact hour of our Sunday school. The number at our Sabbath services diminished considerably after the Bishop's visit. Some months later several of the children who had deserted us came back again. One of our Brazilian teachers asked them why they had come. One of them told her that, at first, each child had been given five hundred *reis* (about fifteen cents) per Sunday for attending the priest's catechism class. Then the premium had been reduced to one hundred *reis*, and they preferred to return to our Sunday school.

Our day school ended its first session in November. The attractive program rendered by Mrs. Armstrong's singing class and by her piano pupils, not only made a brilliant close to the year's work, but proved to be an advertisement that won us pupils for the next session.

Our first year in Bom Successo had been one of close economy and of preparation for the opening of the promised boarding home for girls. All through those months, as we found bargains and had the means for securing them, we had laid in, piece by piece, the supplies for dining-room and kitchen; and it was a glad day for us when we closed our books and found that, without a cent of appropriation from the East Brazil Mission, or from the Committee at Nashville, we had ended our first year with a sufficient balance on hand to provide mattresses and pillows for the girls' room. Just about that time there came from the Mission Band of the Mary Baldwin Seminary a check for fifty dollars which paid for our iron beds.

With hearts full of gratitude and hope, we began in March our second

school year, during which thirty-five boys and girls were enrolled. Of this number there were nine in our boarding home, and they made a happy family. Financially, the year was a successful one; and the story of the spiritual blessings that came upon the work is one we love to tell.

Soon after the opening of the third year's term, the parish priest made one more attempt to rid Bom Sucesso of the "protestants."

Early on the morning of April 17th, the explosion of a dynamite bomb, thrown upon the roof of our school building, aroused the town from its slumbers. Six other bombs, inserted under the foundation, failed to do their hideous work. The time fuse communicating with them, went out after burning for some time and filling the house with smoke. When, by daylight, the trail of the charred fuse led to the discovery of the hidden bomb, a hush fell for a moment upon the assembled throng of indignant townspeople. Then one man spoke: "The priests tell us that these *protestantes* are not God's people. Will some one tell me who put out that fuse?"

And so the weapon man would have used for overthrowing the work, God transformed into an instrument for breaking down the prejudices of those who were opposed to the gospel and

for opening their eyes to see things they had never before dreamed of.

Having passed through that experience, the school work moved on prosperously, until its close on the evening of the 24th of last November. The entrance hall and school rooms of the "Escola Evangelica" were thronged with its patrons and friends, eager to enjoy the evening's program. First upon that program was the unveiling of the portrait of Dr. Alfred Mourao. As the Brazilian flag, which covered the picture, was drawn aside and the kindly face looked down upon the people he had tried to serve, the boys and girls—almost sixty of them—arose and sang their "Hymn to Study."

Mrs. Armstrong and I, listening to the song, and looking upon the pupils of the school and upon that appreciative audience, were both thinking of how Dr. Mourao's dream had been more than realized. Among the townspeople and among the boys and girls, we saw some whose lives had been transformed by the Gospel of Jesus Christ. Looking into their faces, we thought of One who, through Dr. Mourao, had established this school; and who had protected it, blessed it, and used it for the spiritual, as well as the intellectual, uplift of the people. And to *Him* we gave the glory and the praise.!

THE LEAVEN OF ONE BIBLE.

MISS CHARLOTTE KEMPER.

"Another parable spake He unto them: which a woman took and hid in three measures of meal till the whole was leavened"

ABOUT twenty-three years ago, shortly after the mission plant of the Southern Presbyterian Church was removed from Campinas and established in Lavras, one of the boys who came with us from Campinas was sent out to sell or distribute gratuitously Bibles and Testaments to any one who would accept them. He left a

Bible with an old gentleman whose home was near Lavras, little dreaming what the Book was destined to accomplish. The gentleman who bought the Bible began to read and study it, and with no other teacher than the best of all teachers—the Holy Spirit,—he found in its pages the way of life. He did not make any public profession

of faith, but Dr Gammon and others who conversed with him, felt sure that he had accepted Christ and was a converted man. He was sick and infirm and as he drew near his end, he was removed to the home of his sister, the wife of a wealthy farmer in the neighborhood of Sao Joao Nepomuceno, the story of whose life as an illustration of the text quoted above, I propose to relate.

The biography of this old gentleman reads like a romance, and makes the reader feel the truth of the saying, that "truth is stranger than fiction." His mother being left a widow when he was an infant in the arms, married again, and the new husband proposed to put the little one out of the way, she became alarmed and gave the child to his god-mother who brought him up as her own and left him when grown to manhood in comfortable circumstances. By industry and the application of solid business principles, the one-time waif became one of the richest and most highly respected farmers of that section. In due time he married, and long before his death, he saw his sons and daughters settled around him on their own farms, all in prosperous circumstances and all men and women of solid worth.

The young men of the family first heard the gospel story from the Rev. Edward Pereira, now pastor of the principal church in the city of Sao Paulo, and one of the delegates to the Panama Congress. Some of them heard the word gladly and were inclined to accept the new religion as it was called. But the father, who ruled his family with patriarchal authority, protested absolutely against any change of faith, and the children yielded obedience.

Now let us return to the Bible left by the young student with the sick man. He took the book with him to his sister's home, and dying there, left it to do its silent work. The old patriarch, seeing the unknown book on the table

took it up and began to read, and this he continued to do day after day, becoming more and more interested in the wondrous story, but by no means as yet, disposed to accept its teachings as the rule of his life. One of his neighbors noticing one day the well-used Bible lying on the table picked it up, and turning the pages, asked if it was a good book. The reply was well worth noting. "Yes," said the old gentleman, "it is a good book and certainly a very interesting one; but if you wish and propose to die in the Romish Church you would better not meddle with it."

That section around Nepomuceno was hard ground and for a time there seemed to be no way of breaking it up for the sowing of the living seed. The first time Dr. Gammon went there, he was not permitted to deliver his message, and when he left, the people sent up sky-rockets, a characteristically Brazilian way of showing their joy.

But all this time the heaven was working. After the girl's school was well established, the patriarch decided to trust two of his favorite granddaughters to the tender mercies of the Protestants to be educated, for he was far too intelligent a man not to recognize that education with us meant something very different from what was given in the Romish schools. The girls soon forgot to be homesick; they were bright and intelligent and made fine progress. The grandfather made frequent visits to the school, each time leaving with more of his prejudices laid low. Dr. Gammon and other members of the Mission were invited to his house and friendly relations were established with all the numerous connection. Any and all of the homes were open for the preaching of the Word, the neighbors and the farm laborers being invited to attend.

The way being thus opened up, one after another of the grandchildren, boys and girls, entered the school, and without stopping to count accurately, I think we must have had the privilege

of teaching thirty or forty descendants of our patriarch.

The youngest son, perhaps his father's favorite, was the first to take his stand for Christ. He met with some opposition, but finally won the consent of his father and he and his young wife were baptized and with their little children received into the Church. Dr. Chester said about this young man that he was as full as he could hold of the gospel. One after another of the sons and daughters entered the fold and their example was followed by a goodly number of friends and neighbors, so that now the Church of Nepomuceno is one of the largest in our field. Last of all the patriarch surrendered and during the remain-

ing years of his life he bore faithful testimony to the power of the gospel to transform and beautify the life.

For some years before his death he was a confirmed invalid, confined to his bed, but his faith and Christian courage never failed. I have heard from an eye-witness of the closing scene of this remarkable life, that it was one never to be forgotten. All the members of the large family being assembled around his bed of death, which really seemed more like a throne of triumph, the night was spent in prayer and praise, the old gentleman calling now for a prayer and for some favorite hymn, until about dawn he fell asleep to awake amid the glories of the home above.

THE CAMPAIGN IN THE FAR EAST.

A. T. WHITE.

The Battle of the New Year at Yencheng.

FOR ages this place has been occupied by the enemy, who has firmly entrenched himself here; but recently we have succeeded in digging ourselves in along three lines—at the North Gate, the West Gate and on the street of the Light of the Moon.

An observer from a point of vantage on the city wall would see no tented field, no serried ranks, no glitter of spear and shield, but close observation would show signs of the conflict between Life and Death.

For weeks our workshops had been busy preparing munitions of war—wall scrolls and pictures, large texts, hymn sheets and posters for the city walls were turned out besides large quantities of hand grenades in the shape of invitations, prayers and texts on slips of red paper.

Then we began the preparatory heavy bombardment. For a week we stood without intermission by the guns with a constant fire of prayer directed towards Heaven and then upon the enemy. It has been proved that the

higher the trajectory the more satisfactory the results.

In the midst of these operations we suffered surprise attack from the enemy. Day after day, one after another of our force was struck down with sudden and alarming illness. A Christian man, one of our very best women, little Mary Louise Hancock with convulsions, the child of a Christian, and finally my Bible woman, my right hand in the work, with paralysis, and all this in the absence of Dr. Hewett and Mr. Hancock. Stunned, bewildered, our ranks decimated and scattered; perplexed, but not in despair; cast down, but not destroyed, we "turned us to the Stronghold" and found help in those exhaustless and unfailing stores of strength and courage laid up there. One by one the sick were restored, in whole or in part, and, rallying our forces on the appointed day a *testudo* having been formed by the lapping together above all of our shields of faith we made

a simultaneous attack upon the three fronts.

It may be noted, by the way, that recent experience has demonstrated the superiority of certain ancient weapons and methods of warfare over more recent inventions, as for instance the Shield of Faith, the Helmet of Salvation, the Breastplate of Righteousness, the Bayonet or Sword of the Spirit, the careful protecting of the feet with the Preparation of the Gospel of Peace and the constant use of that priceless weapon, Prayer in the Spirit.

For ten or eleven days the battle was continued. Much of our very life blood was spent, but how gladly did we each do our bit for our Leader, who shed His own precious blood for us.

Full statistics of casualties are not yet in, but we report with thankfulness no losses on our side, but rather a distinct advance along spiritual lines.

We trust that the "slain of the Lord" have been "many" and that they may thus pass through Death to Life. "Come, O Breath and breathe upon these slain that they may live!"

Hospitals for the wounded, flying the Red Cross flag of Salvation through the Blood of the Crucified, are

now open and the Great Physician's wounded hands are ready to make whole the wounded and to bind up the broken hearted. These are coming in, some of themselves, some led by friends, some borne of four on the stretchers of prayer.

There are those who, on the contrary, have crept off to their own trenches; the spinster with the sword in her hand is one of these. She advises others of her family to believe and her brother is frequenting our hospitals; but she herself bemoans that we did not attack her position ten years ago before she had vowed allegiance to another king—one Buddha.

Others, while longing for healing and life, say they can endure anything rather than have their eyes and hearts taken out by the foreigners after death. Such are the effects of the poisonous gases used by the enemy.

A general reconnoitre shows, however, that there are perhaps thirty or more hopeful cases coming for treatment, and we beg your prayers for these that the Word of God may indeed be to them the savor of Life unto Life

Yencheng Ku.

NOTE FROM SUTSIEN.

MRS. W. F. JUNKIN.

CHINESE New Year is over, an old-time New—a return to monarchy, a return to idolatry, idol processions, worship at temples, incense burning, idolatry at home and abroad. During the brief days of the republic with its advanced ideas the old practices were frowned down upon and the temples were visited only by the faithful few.

But, though there is this open return to idolatry, the seeds of enlightened ideas have been sown, they will grow and bear fruit. China is going forward and not backward.

Since the New Year there has been held a ten days' series of services. The

afternoon services were for Christians and the night meetings were for outsiders. Both were well attended. The Christians were very much in earnest. Daily prayer meetings were held by men and by women. The Holy Spirit undoubtedly was working in the hearts of those present. There were a few confessions of sin, but the chief result and most felt need was the reconsecration on the part of the Christians and a renewed determination to work more earnestly and constantly for the salvation of souls.

Since the meetings six Bible classes for men have been held, each twice a week. The Sabbath services are well

attended now. We are having from 300 to 350 present at the morning service, which consists of Bible classes for children and adults followed by a short sermon to all. At noon Misses Johnston and McRoberts have a Sunday school for children who are not in our schools. About 190 come regularly.

At the afternoon preaching service the church is crowded; and later at the services for women in the main church and the one in the chapel at the hospital there are crowds. There seems to be an awakening of interest among the heathen.

For two years there has been a "Society for the Propagation of the Gospel" in our church. Every Sunday afternoon men from this church hold services at ten outlying villages, some six or seven miles distant. Doctors and school teachers, school boys and business men all gladly take their turns.

Miss McCutchan, who is busy all the week in her school, goes out every Sunday after the morning service. She has three village points, where she holds services on alternate Sundays, two places being near enough to visit

on one day. She has two Bible women to visit these places on the Saturdays of alternate weeks.

Mrs. Bradley goes out all day every Saturday and holds services at two or three places. Also three or four women from her woman's school visit these country villages on that day.

Once a week there is another little service for women held at a village where our preacher, Mr. Dju, and his sons have a farm. They have built a neat little house—mud walls and thatched roof—for a school house and a place for services.

It is so hard for women in the country to learn to read unless their husbands are Christians and can teach them. Two of our Bible women spend a large part of their time going from place to place, teaching the women and girls. They are planning to spend a month at two places—one Bible woman at each place—to give the women the advantage of long continued study.

The work in and around Sutsien is increasing. We need more workers, both native and foreign. We rejoice that Mr. and Mrs. McLauchlin and Miss Williams are soon to be with us. *Sutsien, China.*

THE KASHING OUT-FIELD.

REV. W. H. HUDSON.

ON SUNDAY, 19th March, I baptized a Confucian scholar, the head of a small country school, and at the same time received his nephew to communion, who has been attending one of our Christian day schools. We have quite a number of inquiries in the day schools and it

seems to us a most unfortunate step that so much of our work will suffer from the cut. We will have to close down or reduce many of them. When China is weak and the world at war the Christian Church ought to be strong, steady and aggressive, not failing us at such a time. What is the matter?

A NOTABLE PAN-AMERICAN CONFERENCE.

REV. S. G. INMAN.

PANAMA will in the future not only stand for the greatest physical accomplishment of man, but will be linked for a long time to come

with one of the great spiritual movements of the time. The Congress on Christian Work in Latin America, which met in Panama February 10 to

February 20, was one of the most remarkable gatherings ever held on the American continent, with the most representative leaders of the spiritual life of North and Latin America ever assembled, studying with unprecedented carefulness, frankness, and sympathy the educational, social, and religious conditions of the twenty Latin-American republics. The success of the gathering, in the sympathetic spirit displayed, in the light thrown upon the problems under discussion, in the clearing away of difficulties and misunderstandings, in the getting together of men of widely diverging views for a common service, far surpassed the expectations of its most enthusiastic advocates. Representatives of twenty-two different nations and more than fifty different denominational and interdenominational movements, Latin-Americans, North Americans, and Europeans, discussed together in the frankest way for ten days every angle of these problems and adjourned with one mind, resolved to work with a common program for the development of the spiritual life of these young, growing nations.

The representation was about equally divided between Latin America and the rest of the world, there being 149 representatives from the former and 150 from the United States, Canada, England, Spain, and Italy. This did not include 174 accredited visitors from Panama and the Canal Zone representing government officials and other prominent citizens, and the some sixty hostesses who generously opened their homes to delegates.

At the opening session the congress was organized as follows:

President: Prof. Eduardo Monteverde, University of Montevideo, Uruguay.

Vice Presidents: Bishop William Cabell Brown, Protestant Episcopal Church of Virginia; the Rev. Eduardo Carlos Pereira, National Presbyterian Church of Brazil; the Rev. A. R.

Stark, British and Foreign Bible Society, Chile; Mr. Eben E. Olcott, president Hudson River Day Line, New York.

Chairman of the Congress in Committee: Dr. Robert E. Speer.

Executive Secretary: The Rev. S. G. Inman.

Chair of Business Committee: Dr. John R. Mott.

The Business Committee of twenty-five (see illustration on another page), representative of the Latin-American leaders, missionaries, and officers of mission boards, acted as a clearing-house for the business of the congress, and to the long hours of faithful and trying service of its members was due the fact that the congress itself was freed from discussion of petty details and enabled to give itself to the great questions of principles and strategy.

The initiatory movement for a Latin-American conference began at the World Missionary Conference at Edinburgh in 1910. As missions in Latin America did not come within the purview of that gathering, it was felt by a group of delegates especially interested in Latin America who met together for conference that it would be most advisable to have a conference that should do for Latin America what the Edinburgh Conference was doing so magnificently for the Orient. The first fruits of this group meeting were seen in the calling of a small conference on missions in Latin America under the auspices of the Foreign Missions Conference of the United States and Canada. The conference, consisting of officials of mission boards and missionaries on furlough from Latin America, met in New York March 12-13, 1913. From a small committee on co-operation in Latin America appointed at that time there grew a large one with representatives from practically all the mission boards doing work in Latin America. It was from this large committee, representing some thirty mission boards, that the call came for

the Panama Congress, and, with the aid of a corresponding British committee, the thorough preparations made for the congress were carried forward. In pursuance of the committee's decision that the congress should be a deliberative body, made up only of specially capable leaders, to face the facts of the spiritual life of Latin America, there were appointed more than a year in advance eight commissions to study the subjects of greatest importance, and their reports were to be the basis of discussion at Panama. These commissions were composed of 215 persons, widely representative of Latin America, North America, and Europe, and their exhaustive reports of some one thousand pages of printed matter represent the most thorough study of the higher life of Latin America ever undertaken. The reports, which were in the hands of the delegates for their study before arrival at Panama, will be printed in permanent form, along with the discussions at Panama, in three large volumes for general circulation.

It was the discussion of the commission reports that was the heart of the Panama Congress. One report was taken each day. These voluminous documents, each averaging more than a hundred pages of printed matter, had been printed and sent to the delegates for study before arrival in Panama. The chairman was allowed thirty minutes at the beginning of the day for the presentation of the most salient features, and fifteen minutes to close the debate at the conclusion of the day. The rest of the morning and afternoon sessions, with the exception of half an hour for a period of intercession, were given to seven-minute addresses of those who had previously sent in cards announcing their purpose to speak. As the chairman announced the immediate speaker he also called the name of the following one, who came to the platform and was ready to begin immediately on the sound of the inexorable

buzzer which insistently notified each speaker that his time had expired. This system served most advantageously in giving uniform treatment to all, in encouraging each speaker to prepare carefully what he was to say, and to "get down to business" immediately, leaving out all irrelevant references, and to have the maximum number take part without excluding the really important in the contribution of each. In order, however, absolutely to assure liberty of expression and no disposition whatever to limit any one in speaking his whole mind, Chairman Speer several times during the discussion of the most vital questions put aside the cards and the buzzer and announced that any one was free to rise in his seat and frankly express his feeling. This invitation was freely accepted, but a unity of spirit so restrained all that not once, even in the heat of discussion, was there a violation of the announced principle of the congress that, "while frankly facing moral and spiritual conditions," our approach should be "neither critical nor antagonistic, but inspired by the teachings and example of Christ and that charity which thinketh no evil and rejoiceth not in iniquity, but rejoiceth in the truth."

The night sessions of the congress were given to the addresses of such great themes as "The Common Ideals of Anglo-Saxons and Latins," "The Power of the Bible in the Life of Individuals and Nations," "The Principles and Spirit of Jesus Essential to Meet the Social Needs of Our Times," "The Claims of Christ on Thinking Men," "The Contributions of Latin America to the Higher Life of Humanity," "The Place and Influence of Womanhood in Latin America," one well-known speaker from Latin America and one Anglo-Saxon generally speaking each evening.

Two of the most significant addresses of the night sessions, especially because they came from men not members of

the evangelical Church, were given by Senor Lefevre, Minister of Foreign Relations of the Republic of Panama, and the Hon. Emilio del Toro, Associate Justice of the Supreme Court of Porto Rico. Senor Lefevre said:

I desire to welcome you, not because of the formalities of etiquette, but because I wish with all sincerity to contribute to the success of meetings like these which help to bring to my country elements of the highest civilization to which all good citizens aspire.

The Constitution of the Republic of Panama gives ample guarantees of liberty of conscience. As a proof of this and because our government fervently desires to create a feeling of tolerance in the republic, I have not hesitated to accept your kind invitation and to proffer a genuine welcome, although I am a sincere and devout Catholic.

Your purpose is to unify the moral and religious forces of America. For this reason and with great foresight you have selected for this congress the soil of Panama, as a central point from which its influences will widely radiate.

With all the respect and consideration which is due to such a gathering as this, I take great pleasure in saluting you in the name of the government of Panama, and wish for you all success in your mission.

At no time was the congress more profoundly impressed with the spiritual challenge of Latin America than during the remarkable address of Judge del Toro, who, although not a member of an evangelical Church, came to the congress at his own charges to appeal to the evangelical forces which he felt it must have if it was to develop its latent spiritual powers.

Speaking in the beautiful, modulated tones of the Castilian, he showed by reviewing the history of Latin America how the democratic ideas of the gospel had been denied her, and thought their introduction would mean struggle; yet it was only by such struggle

of conscience that a complete national character would be forged. This appeal of Judge del Toro seemed to typify the appeal that is coming from educated leaders all over Latin America who have lost faith in the state Church and are earnestly longing for the coming of a new religion which shall champion education, vitalize national and personal life, and furnish power for the fighting of those ethical battles which are pressing so hard in all parts of Latin America. "I have listened," he said, "during these days to the voice of America expressed in three languages. Its vast territory, its many races, its complicated problems, have passed through my imagination and my conscience many times, and always at the close of my meditations there shone with brighter light the words of Jesus: 'But I say unto you, Love your enemies. Be perfect as your heavenly Father is perfect.'" "The labor of implanting this doctrine is great," continued Judge del Toro. "It means not only preaching but living the gospel, planting schools where children can be taught and universities where those who scale the heights of science, arts, and letters may preserve the humility of Christians and use their privileges for the good of their brethren. Withal there must be Christian literature in Spanish and Portuguese to lead child and adult into the living principles of Christ. May God illumine your hearts and minds for this great task!"

The community's interest in the congress was further shown in the large space given by the two daily papers to reporting its proceedings. At first there was an evident air of suspicion, and it looked as though the congress would receive scarcely any notice. The representative character of the congress and its constructive purposes soon began to be understood, and then from a few paragraphs at first the English daily gradually came, in the last few days, to give three pages to

the congress. The Spanish daily published in full the basis of the congress and answered editorially an anonymous pamphlet attacking the congress that was circulated in the street, saying that it was not the work of a Panamanian and that the author should be expelled as a pernicious foreigner.

What was accomplished at Panama? Daring would be the attempt to catalogue the results of such a many-sided gathering. But at least the following may be mentioned:

First, the most comprehensive survey of the social, educational, and religious conditions of Latin America ever attempted was presented through the commission reports and the ten days' discussions of the congress.

Second, this survey unquestionably showed that the existing moral and spiritual life of these young nations demands help from the outside for its proper development, and that the Latin-Americans, far from resenting such help, earnestly welcome its coming through evangelical missionary agencies.

Third, the high quality of the Latin-American delegates to the congress and their constructive contribution to every phase of the gathering demonstrated the power of Latin America to furnish the highest kind of leadership for the world's spiritual life when given the proper opportunities for its development.

Fourth, it proved conclusively that the greatest impelling force to bring men of different nations and different creeds together is not uniformity of belief but the burden of great tasks. The remarkable unity of the congress was due to its facing of human need, and this unity was threatened only when its attention was turned from the need by a suggestion that it define itself by dogmatic statement. The facing of the overwhelming need of Latin America brought the unanimous decision to continue the work of the congress in the future by uniting in a

permanent "Committee on Co-operation in Latin America" to give effect to as many of the plans suggested at Panama as seems practical.

Fifth, it was demonstrated (a) that the spirit of Christ can so sway men that it is possible for those of such different inheritances and diverging prejudices as Anglo-Saxons and Latins to sit down together and discuss with perfect frankness the most intimate phases of their individual and national life in such a way as to come to an ever-increasing regard for one another and agreement as to the solution of their problems; (b) that Protestant Christianity has developed to the point where it can meet in a Roman Catholic country and discuss frankly the religious problems of lands predominantly Roman Catholic in such a spirit of fairness and humility, and withal fearlessness, as to commend itself to fair-minded men of all creeds and to contribute in a noteworthy way to the binding together of the divergent and often warring elements of such a polyglot community as Panama.

The carrying forward of the work done by the congress was intrusted to the Committee on Co-operation in Latin America, under whose auspices the congress was held. This committee is to be enlarged and reconstructed so as to consist of an American and a European section, composed of one representative from each mission agency sending missionaries to Latin America, and a number of co-opted members. The chairmen and secretaries of committees or councils representing missions on the fields are to be *ex officio* members also.

The American section of this committee was organized at the close of the congress at Panama, with Robert E. Speer as chairman and S. G. Inman as executive secretary. So great was the enthusiasm manifested for the co-operative work to be done by this committee that the first year's budget was subscribed by a few of the delegates at

Panama without any public appeal for aid.

While the functions of the committee will be purely consultative and advisory, it will be able to render large

service to mission boards in co-ordinating their present work and outlining not only a larger but a much more effective spiritual service for Latin America.

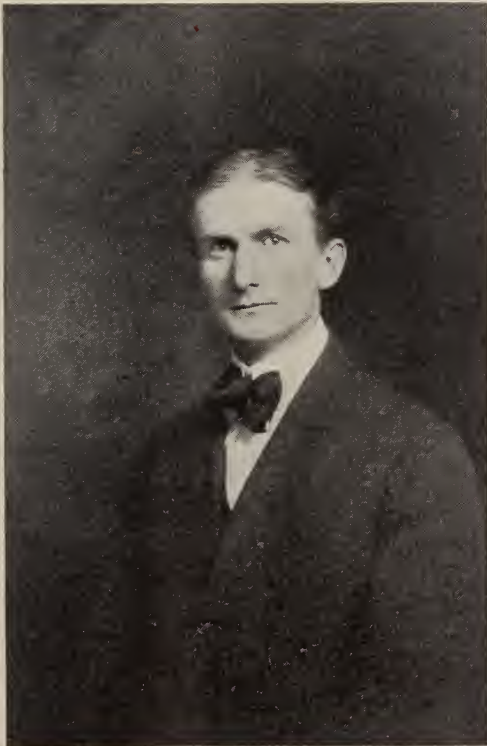
IF YOU HAVE ONE MINUTE A DAY.

MRS. H. H. MUNROE.

THE mission classes begun in January for young women began to overflow. Seventy at a time could be crowded into the little parlor and the hall of the mission home by huddling them on the floor—no chairs—but when 100 flocked in in one afternoon the first in had to be first out and make room for late comers. Day after day, week after week, the meetings ran and then the crowd dwindled down from 115 to 70, then to 50, then to 20, and soon the truth came out. Four young women

waited one day and in perplexity asked advice. One of the head teachers in their school, the most fashionable and exclusive in the city, where the governor's daughter and the Baron's sister go—enrollment of 500 students—had said that it was reported that very rude and bad girls also come to the mission classes and they'd better stay away.

These girls did not stay away, though. It was the beginning of trouble, and these four were among the most earnest. One day some girls



Rev. and Mrs. H. H. Munroe, Kochi, Japan.

lingered and asked for prayer. One confessed that her professor had said emphatically she had to stay away. Another girl from another government school said they had met opposition.

A little group prayed, and being dismissed, came back again and yet again for prayer, tears streaming down their cheeks. The missionary felt powerless, seeing she could have no influence with the bitter opposition of the teachers, most of them Buddhist or Shintoises. We prayed for special help, such help that we would all be strengthened by seeing God's work.

The next day in came some happy young women, the same, bringing others, saying the teacher had consented to their coming. We felt it was wonderful. We don't know yet how it all happened, and the girls from the second school said their teacher, while not taking back the embargo, had said nothing more. Of course, their faith was strengthened. They began to pray about sickness, too, and probably half a dozen or more prayed aloud; fifty have asked for prayer.

But just as we were being glad and going on with the hymns in walked two of the government teachers. I hardly understood; they had never come before to call and I thought they had come either to *sodan* with me about the girls coming or to see how many from their school were there. We went on with the daily Scripture and prayer. Afterward one asked to be taught music; she was the instructor in music, and the foreign missionary is regarded as an accomplished pianist by the natives.

No trouble ever came from the visit, it seems and instead both were back for a night meeting for young married women and others not under school regulations and they brought two other teachers. Afterward we found that the girls had been called out on the exercise ground and made to confess by raising a hand of attending the meetings. (All this before the prayer, though.)

However, because of persecution—and you may see when they come from heathen homes and often dare not let their parents know, the threat to be exposed and dismissed from school, maybe—can seem a real crisis in a young woman's life. They fell off to fifteen a day, but it was examination week, *finals*, too, out here, and to-day and yesterday there were twenty-five or more.

Word has come, though, of opposition in another school. There are about 2,000 high school students in the city; these are upper grade students; some are over 20 years of age, some come from country places and board. A plea for special prayer is made that their faith be strong and that the daily meetings may continue till July with scores saved.

Can you spend one minute a day in prayer for these young women?



Elizabeth, Dorothy and Lois Munroe, aged, respectively, eight, six and four.

PERSONALIA.

A note from Miss Lillian Curd, written from Tokushima on March 7, informs us that she expected to sail from Yokohama on March 24, and if the steamer traveled according to schedule, to arrive at San Francisco on April 19.

Owing to the urgency of the need for the mission Miss Curd has remained on the field one year over the regular time for her furlough. We extend to her a very cordial welcome to the home land for the rest and recuperation that she needs. Her address until further notice will be 1327 Magnolia avenue, Los Angeles, Calif.

Rev. W. B. McIlwaine and family of the Japan Mission are also expected home on furlough this summer. They will go first to Northfield, Mass., where their son, William, is teaching at the Mt. Herman Boys' School. In the latter part of the summer we hope to have them at Montreat.

Rev. W. F. Bull and family are also expected home the early part of the summer. They will also go first to Northfield to place their children in the Mt. Herman School and it is possible that they may decide to remain there during the greater part of their furlough. We hope to have part of their time, however, within our own bounds, and Mr. Bull is reckoning without his host if he expects to escape from being taken in hand and used by our good Executive Secretary in the work of visitation among the churches.

A card from Rev. M. B. Grier brings the announcement that he expected to sail from Shanghai on April 17th. This would probably bring him to his home in Due West, S. C., about the middle of May. This will be his permanent address until further notice. Mr. Grier had a serious illness a few months ago, from which he has not yet entirely recovered. We sincerely hope that the health-giving breezes of

the Pacific Ocean and the bracing atmosphere and sanitary condition of Due West, and later on the incomparable atmosphere of Montreat will restore him to perfect soundness of body, so that when his furlough is ended he may be able to go back to the work at Hsouchoufu, where his labors have been so wonderfully blessed during the last few years.

A few months ago we received a letter from one of our good friends intimating that he had heard some mysterious and ominous news in regard to the physical condition of Rev. J. Wallace Moore of our Japan Mission. This led us to write a letter of inquiry to Mr. Moore's special friend in the Japan Mission, Rev. W. B. McIlwaine. It happened that about the time the letter reached its destination Mr. Moore paid Mr. McIlwaine a visit at Kochi and that during the visit Mr. McIlwaine read him the letter of inquiry. This brought from Mr. Moore himself an exceedingly interesting reply dated March 11th, in which he said: "We had one of Mrs. McIlwaine's dinner's, and after it had been pretty thoroughly shattered, Brother McIlwaine said, 'Well, what shall I tell Dr. Chester about your health?' I said, 'Please tell him that I am now able to sit up and take some nourishment.'" Thus he dismisses, with a smile, the idea that there is anything the matter with him physically. He then follows this with an account of an itinerating trip from which he had just returned, of about the same general character and over the same roads as the one we took in company with him in the year 1897. On that journey we traveled by *jñ ricksha* forty-five miles the first day over a mountain pass, and sixty-five miles the second day down a mountain valley, crossing a raging torrent at midnight in a storm by ferryboat, and arriving at the home of Rev. S. R. Hope in Tokushima at 3 a. m. soaked to the skin by a cold rain. One incident of that journey was the capsizing



Mr. and Mrs. W. F. Bull, W. F. B., Jr., and Miss Virginia, Margaret and Abby Bull, Kunsan, Korea.

of Mr. Moore's *jin ricksha* and the spilling of himself over the edge of a precipice on the side of the mountain. Fortunately there was a ledge about ten feet below the edge of the road, wide enough to catch him in his fall. But for this he would have fallen a hundred feet on to the rocks below. An Oriental smile on the face of the Japanese *jin ricksha* man was the only indication of his taking any interest in the incident whatever.

We extend a cordial welcome home to Mrs. Anna Sykes, who reached Vancouver on the "Empress of Russia" on

April 8th. Mrs. Sykes expected to spend a few days at Clifton Springs and after that to go to Atlanta to visit her daughter, who is at the Agnes Scott College. Her permanent address will be 37 Columbia Avenue, Atlanta, Ga. We hope to have her at Montreat at our missionary conference in August.

Rev. and Mrs. H. M. Washburn of the Africa Mission, landed at Boston April 15th, and went from there to Berea, Kentucky, which will be their address until further notice. We hope to hear from them also at Montreat.

DO YOU KNOW?

1. In what industrial missions benefit natives in non-Christian lands?
2. When "paganism was baptized and Christianity paganized?"
3. Where a whole congregation can sing 120 hymns from memory?
4. What evidence in the Congo show that medical missions pay?
5. What incident made the son of an African chief a great help to our mission?
6. Where an engineer can grasp and

manipulate a lever with his feet as well as his hands?

7. Where a physician can run a saw-mill as well as "saw off a limb"?

8. Who has received the epithet of "a modern Solomon," and why?

9. The name of our new station in Africa, and its significance?

10. Of recent persecution of our missionaries, and where?

11. Some of the tactics of religious warfare?

SENIOR FOREIGN MISSION PROGRAM FOR JUNE, 1916.

Arranged by Miss MARGARET McNEILLY.

Topic—*Educational Industrial Missions.*

Hymn—Onward, Christian Soldiers.

Scripture Reading—Psalm 96.

Prayer.

Roll Call—Answer with the name of a teacher and his (or her) station in our foreign field.

Minutes.

Business.

Offering.

Solo—Selected.

Topical—The Boys' Industrial and Agricultural School, Lavras.

Instituto Evangelico.

Goloden Castle Girls' School.

Kochi Industrial School.

Educational Work in Korea.

Educational Work at Hsuehoufu.

Hymn—The Morning Light is Breaking.

Prayer—For the needs of our schools.

Close with the Mizpath Benediction.

SUGGESTIONS.

Make use of the Editorial in the current issue of THE SURVEY. It sets forth the need of industrial missions in a concise and pointed way.

In answering roll call ask that some item of interest, either about the teacher or the school be given.

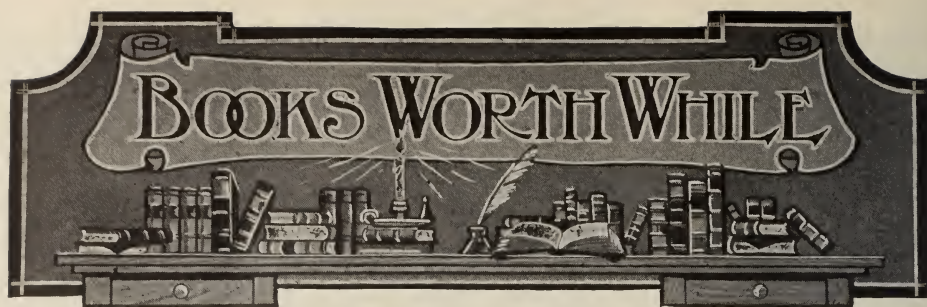
An original paper on the need and results of industrial missions would be found interesting.

A talk on the need of kindergartens in the foreign field would add information to the program. The Child in the Midst and The King's Highway (our two late mission study books) will give ample material.

Make special prayer for our schools in Japan and Korea at this time, that the teaching of Christianity may be allowed.



The church at North Soochow station, where Dr. Davis preaches on each Sunday.



World Missions and Peace—The Story of Christ's Conquest. By Caroline Atwater Mason. Pp. 274. Published by the Central Committee of The United Study of Foreign Missions, West Medford, Mass. Price: Paper covers, 30c.; boards, 50c., net. Send orders to M. H. Leavis, Agent, West Medford, Mass.

Children's Object Story Sermons—By Otis Tiffany Barnes. F. H. Revell & Company; New York; pp. 159; net 75 cents.

The pastor has no more difficult and no more important work than that of his ministration to the children of his church. This little volume contains fifty-two model sermons to children. Objects of common every-day usage are employed as texts, from which helpful lessons, neither too pious nor too preachy are drawn. The author has the rare faculty of knowing how to present gospel themes in a way to attract the atten-

tion of children, and from an orthodox point of view these sermons seem to be all that could be desired.

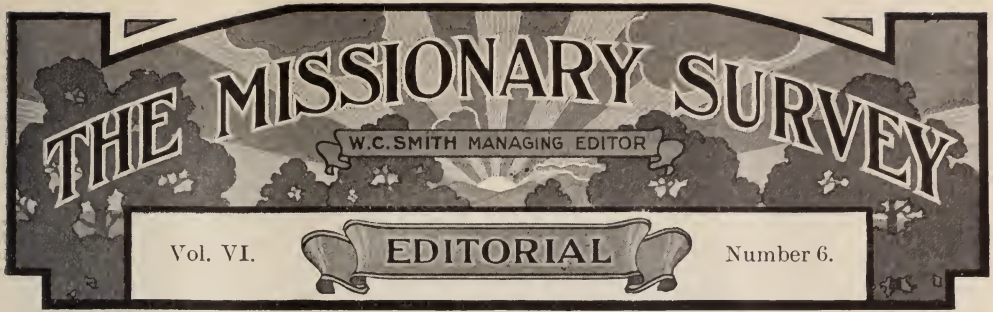
Modern Movements Among Moslems—By Samuel G. Wilson, D. D.; pp. 305. F. H. Revell & Company, New York; net \$1.50.

An important and exhaustive study of the many modern movements which mark the progress and propaganda of the Islam of today. Dr. Wilson's long residence in the Orient, giving him daily contact with all phases of Mohammedan life, qualify him for writing authoritatively and informingly of the movements forming the subject matter of this book. The constantly increasing interest of the Christian Church in the long neglected matter of missions to Moslem lands should create a wide demand for books of this character. The last chapter of the book deals in a very interesting way with Moslem movements that are related to the present European war.

COMPARATIVE STATEMENT OF RECEIPTS FOR FOREIGN MISSIONS.

Receipts Applicable to Regular Appropriation—	1916.	1915.
April.		
Churches	\$17,391.78	\$15,497.81
Churches, Japan	4.00	
Sunday schools	1,092.88	800.66
Sunday schools, Japan.	109.16	
Sunday schools, Brazil.	334.64	
Societies	5,302.28	4,257.35
Societies, Japan	30.00	
Miscellaneous donations	2,613.63	2,394.61
	\$26,878.37	\$22,950.43
Legacies	2,210.50	1,831.38
	\$29,088.87	\$24,781.81

Appropriation fiscal year ending	
March 31, 1917.....	\$506,034.17
Deficit, March 31, 1916.....	62,766.04
	\$568,800.21
Amount needed each month, \$47,500.00.	
The amount received for objects outside the budget, \$585.70.	
Nashville, Tennessee, April 30, 1916.	
EDWIN F. WILLIS, Treasurer.	



HERE'S AN IDEA.

HOW would you like to make up an album of the missionaries? Your own album—your very own—the one you will have made yourself, with your own hands. And, according as you may put thought and individuality and expression into it, so it may become a thing of beauty and a joy forev—yes, quite forever, for the thing I have in mind can be a power immortal through the information and the inspirational influence it may have upon the album-maker and by that which may be accomplished through exhibiting it to others.

Perhaps nothing short of a personal visit to all the mission fields would yield richer results of missionary educational value than the collecting of the photographs of the missionaries themselves into a scrapbook or album, together with some brief statement about them or their work.

This can be made a comparatively easy task by *THE MISSIONARY SURVEY*, though it may take a little time. Each month we are publishing the pictures of these, our representatives, at the front. Provision can be made to supply extra sheets with these photographs, from which they could be cut and pasted in a scrapbook. Moreover, the photographs of all, or nearly all, the missionaries could eventually be obtained and duplicates supplied in the same manner at a very small cost.

The album should be arranged by missions, and then by stations. Each one of the seven foreign countries our Church operates in should have a section of the book to itself. Those of

artistic turn would find many ways to embellish and beautify the pages. Some would perhaps paste in little scenes and emblems typical of the country which the section of the book represented. All would endeavor to make the album as attractive and as interesting as possible.

Now I can imagine the members of a missionary society engaging in a pleasant rivalry with this very absorbing enterprise, to see which could make the most complete collection and at the same time most attractive arrangement. Then, when it is decided which album is the best, it is quite conceivable that it may be taken to the presbyterial, where an exhibit of the best from all the societies would be made and possibly an award made there also which would indicate a competing best Presbyterial album to go to a similar contest in the Synodical. It is almost exciting to imagine what a beautiful specimen that one would be which might receive first honor at the Synodical under such circumstances. Some may not care to enter a contest, but would make an album purely for the satisfaction it would afford as a private undertaking.

Try to form a conception of the educational value of such an effort—all the way down the line. Every member of the society who engaged in making an album would become, in a way, personally acquainted with the missionaries whose likenesses went into it: their particular work, their location, their difficulties, their successes and much other incidental information

would be acquired. Not only would the album-maker learn, but others in her immediate circle would be bound to have their attention called to the work in the commotion of such an effort.

In other words, there would be considerable "missionary dust" raised which would get into the eyes of people thereabout, and doubtless many other little circles of inquiry would be started. Particularly would this be so when the album-maker began with a pardonable pride to exhibit the result.

It would also be a continuous source of new interest, as new missionaries go forth to the field and their likenesses are set up in your "Hall of Honor," to say nothing of the almost inestimable value of the album as a book of reference.

Missionary album-making need not be confined to members of the women's missionary societies; it might become a most engaging theme in the younger people's societies, in organized Sunday school classes and with individuals anywhere.

Nor need the exercise be confined to the foreign field, but a Home Missionary album could also be made with great profit and pleasure.

The suggestion of a missionary album is based upon an established principle. History is most effectively taught through biographies—great movements and political doctrines win support by the setting forth of the sacrificial lives and the utterances of their votaries. It is a divine principle. The best way to study a cause is through personality. The most effective way to attract disciples to a cause is through a personality. Jesus, the one peerless Personality, is the central, dominant, outstanding Magnet of the gospel. "And I, if I be lifted up, will draw all men unto me." It is quite evident that God's plan is to promote His Kingdom by the operation of the Holy Spirit through channels of personality.

Therefore, as Jesus—His character.

His life, His love—is exemplified through persons consecrated to His Cause, as were the disciples of old, and now through those who in person bear the message of the Great Commission: just so may interest be spread and support enlarged by familiarity with the operations of the Cause through acquaintance with the messengers on the field.

And here is possibly something that had not occurred to you: An album made up of the pictures of our missionaries would likely be the most inspiring collection of faces you ever grouped together. Any reader of *THE MISSIONARY SURVEY* must be struck with the personal appearance of our missionaries as their likenesses are portrayed from time to time. There are character, purpose, strength and beauty depicted. The missionaries who go out are from the choicest. They are not only cultured and refined and keenly intelligent, but their faces are made attractive by consecration and purpose—and many by suffering.

We have missionaries who could receive salaries at home ten times what they are paid on the field. This means that a lofty purpose dominates the life and such is bound to show in the face.

It is no wonder that the contents of *THE SURVEY*, made up largely of the accounts from the field written by these missionaries, are such as to make it an uplifting and attractive magazine.

Now what do you think of the album idea? It is thrown out as a suggestion. If the response received from readers indicates sufficient interest to warrant it, arrangements will be perfected to supply the material with which missionary albums may be made, and further announcements and suggestions will appear in *THE SURVEY* regarding the same from time to time.

If you like it and think you would undertake the making of an album under such favorable conditions, write a postcard to that effect to Wade C. Smith, Managing Editor *THE MISSIONARY SURVEY*, Richmond, Va.



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, Corner Peachtree and Tenth Streets,
Atlanta, Ga.

"That in all things He might have the pre-eminence."

GOD OF THE OPEN AIR.

Thou who hast made Thy dwelling fair
With flowers below, above with
starry lights

And set Thine altars everywhere—

On mountain heights,

In woodlands dim with many a dream,

In valleys bright with springs,

And on the curving capes of every
stream;

Thou who hast taken to Thyself the
wings

Of morning to bide

Upon the secret places of the sea,

And on far islands, where the tide

Visits the beauty of untrodden shores,

Waiting for worshippers to come to

Thee

In Thy great out-of-doors!

To Thee I turn, to Thee I make my
prayer,

God of the open air.

—Henry Van Dyke.

WHEN THE HANDS ARE TIED.

The president of the missionary society knocked at the door of the newcomer to her little town. A sweet-faced young woman answered the summons, two tiny tots clinging to her skirts and a third nestling in her arms. As the ladies sat in the cheery sitting room, the little ones naturally formed the opening topic of conversation. Then the president learned that the new family were named Watson, that they were Presbyterians, were in moderate circumstances, but rich in babies, as was evident.

"We are both interested in church work," continued young Mrs. Watson, "but I suppose no one would guess it. My baby is too little to leave even with its daddy, so I can't get out. Mr. Watson tries always to get to the morning service, but he says at night he must

help me with all these toddlers. You say you are the president of the missionary society. Well, maybe, many years from now I can help you good ladies. But now you see how my hands are tied. By that time, I fear I shall be a very rusty tool."

"You must be busy, indeed," said Mrs. Smith, the president, in a helpless sort of way. She had no children and never could understand how a woman could possibly care for more than one at a time, and to her unaccustomed eye the room seemed a bee hive.

"None too busy," replied Mrs. Watson. "I find there is always time to *think* about the Lord's work, even if you can't *do* anything, so I am trying hard to do my part in that line. Don't you feel a mother should have some outside interest? I tell my husband

that I believe I can be a better mother if my mind is not constantly bothering over torn socks and frocks and such things. We can do such work with our hands and let our minds in the meantime be journeying far away—maybe 'way off to Africa or China."

"Of course, that is true," said Mrs. Smith, "and it makes me feel so happy to hear you say that. I can see you are much interested, and I do covet you for our society."

"Please take me in," begged Mrs. Watson, laughingly, "I won't be there in body probably, but I just can't bear to be called a shut-in, or a home department, or anything like that. I want to help truly and actively in my tied-down way, and by and by I'll do more when my hands are free. By the way, have you a prayer band in your society?"

"No," replied Mrs. Smith, looking at the young mother as she sat with two babies asleep in her lap. "I always wanted a prayer band, but didn't know just how to go about it."

"Then, let's have a prayer band of us two," suggested Mrs. Watson, "I can do that much even with tied hands. Suppose we appoint some hour—no, that won't do, I never can arrange my days definitely. But I'll tell you what I can do: each time when baby gets his noon-rockaby my heart shall be on its knees, asking God to bless our society. You see I say *our* society already, even if I have met no one but its president so far. But I know I shall love all the members when I meet them."

"I know you will, dear child," said Mrs. Smith, wiping her eyeglasses, for a moisture had gathered on the lenses. "And I am sure they'll all love you. You will be my Aaron. My old hands often are heavy and I need your fresh young strength. I wish all tied hands could be as helpful as yours will be to me."

"What are your dues?" asked Mrs. Watson, and being told, she continued: "You can see we have not much worldly goods, Mrs. Smith, but my

husband and I decided early in our married life that no matter what happened, we should try to have some small share in the Lord's work. I used to think that the question of tithing was a very personal matter and each giver should keep such things secret, but an old pastor showed me my mistake, saying that tithers should show their colors, hoping to attract more to that rule of giving—not for ostentation, for it is no more than our plain duty, and there can be no pride about it. So little as Dan's salary is, you must feel free to call on us to help in that way, for even tied hands can do that much. Have you blessing boxes? Wish you had brought me one."

"I shall next time," answered Mrs. Smith. She did not add that she had refrained from doing so at this first visit, as she thought the newcomers were "too poor" to be called upon for financial aid. Poor, indeed! She laughed at her mistake. Why, they were as rich as millionaires!

"My subscription to the 'Survey' expires next month," went on the young mother, having deposited the sleeping babies and taking up a third who was drowsy, "so ask your agent to put my name on her list. I have no time for reading, and you would laugh to see how I manage to read the magazine. I prop it up on a chair by me as I darn, and sometimes have it on the kitchen table to glance at while I peel potatoes. It gets dirty and smeared, but all the marks are love-prints, so it doesn't matter."

"I guess not," returned Mrs. Smith, remembering other members with free hands who had no time for such reading. "I suppose such small doses are better remembered than reading all at one sitting, and you are keeping yourself informed concerning the progress of the Church work at the same time. Your definite prayer and careful reading will help you much, and will be a blessing to our society. Now will you promise me something more, dear little woman?"

"Any thing I can do," replied Mrs. Watson, and the visitor continued: "I can easily see you are going to have hosts of friends in our little town, so please won't you promise to *talk* our society, even if you can't attend yourself? Ask them all to come to the meetings, and then pray that we may not give them mere husks after they get there. Your shut-in corner of the vineyard is going to be a very busy one, I can see. When you used to attend the meetings in your home church what part did you take in the work?"

"Any part I could help in," answered the young woman. "The part I liked best was the program committee."

"Good news for poor me!" cried Mrs. Smith. "You are hereby appointed chairman of our program committee, and I shall have the rest of the committee meet at your home—that is, if it is convenient."

"We'll make it convenient," responded Mrs. Watson. "It will be so pleasant to meet the workers, and you are kind to give me such lovely work. With all the help our Committees furnish that should be no hard task, though it will keep me busy. Why,

must you go already?" Then, laying the little one on a sofa, she said: "Let me show you one thing before you leave. These are scrapbooks our bigger babies are making of mission stories and pictures. Neither Dan nor I can do anything in pushing on the Kingdom, but we want to try to plant some seeds in these fertile hearts, and who knows what the harvest will be? This pasting and story-reading is their Sunday work, and see what interesting mission books their little hands are making."

"They are lovely," said Mrs. Smith, gazing at the crooked pictures and pasty pages with dim eyes. "Dear, I must hurry home, but let me tell you first. I know my partner with the tied hands is going to be my great help and comfort. God bless you."

As the president was passing down the street rapidly, she met the pastor.

"I am going to see the Watsons," he said, "those newcomers, you know. The men at the shops say the husband is a good fellow. Have you met the wife?"

"Indeed, I have," answered Mrs. Smith. "She has a bee hive of babies, and says her hands are much tied, but you'll find out that they are the busiest hands you ever saw."

EVA JOOR WILLIAMS.

THE COMMUNITY MISSION STUDY CLASS.

With the current interest manifested among our Presbyterians upon the topic of the Community Mission Study Class in the country church or rural community, a practical demonstration of the work is found in a class of this nature just closed in the Presbyterian church at Smyrna, Cobb county, Georgia, with a membership of fifty-two and record average attendance of thirty-three for the eight-weeks' session. This class was organized and conducted by Mrs. B. R. Thornbury of Atlanta, who tells of her methods and experience as it may be applied to other similar communities:

"A community study class is not

necessarily confined to the country church or community. The same interest and results may be obtained in our cities as well, where are found closely allied groups of churches representing the various denominations of the Evangelical Church.

"The problem before us, however, is the country church or small town community, of which this is a practical example, both of the possibilities of effective co-operative study of the mission field and the promotion of a closer fellowship among the denominations working toward the same end.

"The little town of Smyrna, sixteen miles from the city of Atlanta, has



Community Mission Study Class, Smyrna, Cobb County, Ga. Teacher, Mrs. B. R. Thornbury, of Atlanta, Ga.

three established churches with three active missionary societies, representing the Presbyterian, Methodist and Baptist churches. In the organization of this class a committee was first appointed by the Presbyterian society to visit the other societies and present the plan and request co-operation in the class. Thus meeting with a hearty response from all, each society was asked to appoint a secretary to procure the distinctive literature of their respective boards to be used for comparative helps bearing upon the topic to be discussed, in this instance, South America, the text-book selected by the leader being 'In South America,' by Bishop Neely. After selecting as a permanent place of meeting, the most central church, announcements were placed in all the pulpits on Sunday, publishing the purpose, place and hour of meeting. The class was scheduled for one meeting weekly, to continue until the book was completed. It was also the effort of the committee to interest the women of other denominations not rep-

resented by organized churches. The response was gratifying.

"Requirements for membership were brief, being the purchase of a text-book and a pledge to as regular attendance as possible.

"At the initial lesson period time was taken for the election of a class secretary, whose duty was to register each member by name and denomination, record class attendance and other necessary business. Wall maps of field and charts of topics were procured and kept before class at each session.

"After a short period for devotionals, the entire hour of each session was occupied by the chapter of text-book under discussion, with use of the comparative denominational helps. Each meeting began promptly on time and ended with the hour, whether the chapter was finished or not.

"The teaching of the lesson and methods of instruction are, of course, optional with the leader in charge.

"The closing of the class was made an event and held in the home of one

of the members. This meeting occupied half an hour in summing up the book in the closing chapter, followed by a general social hour in which delightful refreshments were served and a picture taken of the class.

"The permanent results of this class are evidenced in the fact that with the

feeling of community interest established in missions, the regular meeting of each society now holds a co-operative interest with the other societies which never before existed; together with a fellowship that is both helpful and inspiring."

"Try this in your community!"

MONTREAT

Woman's Summer School of Missions.

JULY 16-23, 1916.

Some of the Good Things.

BIBLE HOUR—Mrs. E. L. Russell, Mobile, Ala.

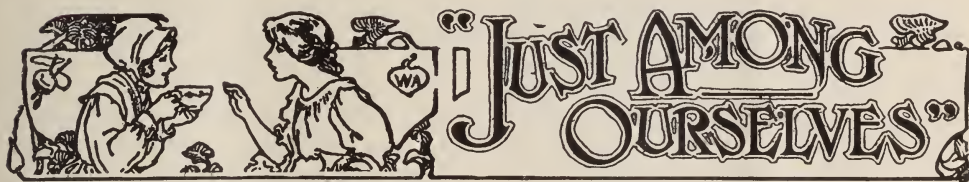
MISSION STUDY—Taught by Mrs. R. P. Willis, Fayetteville, Ark.

JUNIOR BOOKS—Taught by Miss Carrie Lee Campbell, Richmond, Virginia.

STORY TELLER'S HOUR—Mrs. C. S. Weaver, Fort Worth, Texas.

EFFICIENCY EXHIBIT—Conference on Y. P. Work, Parliamentary Practice Illustrated, and "Five Missionary Minutes" in the Sunday School Demonstrated Each Day.

• Missionary Address Each Night by Prominent Ministers of the Church.



PROGRESS IN ARKANSAS.

It is a delight and inspiration to see personally the splendid work being done by the organizations of Arkansas. A recent visit to her Presbyterials showed an enthusiastic band of intelligent women, informed as to methods and on fire with zeal for the missionary cause. Increase in gifts, membership, and especially in mission study classes are some of the results of the year's work.

One society reported seven missionary books studied this year and asked what would be a good choice for the eighth! Another reported four

study classes among the women. The society which reported no study class was the exception and the majority reported two.

The Synodical is largely responsible for these splendid results, in having unified and standardized the work of the Presbyterials.

The Synodical is asked by the Presbyterials this year to lead them in establishing a mission school in the mountains of Arkansas. A summer Y. P. conference will be arranged, probably at the same point in the mountains, and the entire work will be assumed by "a committee consisting of

the Synodical president, vice president and Presbyterian presidents acting under the Committee on Woman's Work in the Synod of Arkansas."

Mrs. J. B. Nunn is the first and only Synodical president Arkansas has had, and to her able guidance is due in large measure the strides the Woman's Work has made in the past four years.

Mrs. W. H. Dodge, of Jacksonville, Fla., sends the following touching incident:

"In the last number of the Survey I read the sad story of a 'Mite Box,' the fate of very many I fear. Now I want to tell you the story of another mite box.

"After distributing our self-denial boxes I had an extra one and gave it to my colored cook, just to use for any purpose she chose. When I was calling in the boxes from my missionary society she brought the one I gave her, containing more gifts than the one which, in the poem, had stood in the handsome drawing room. When I said to her, 'Mary, I didn't mean to have you return it to me,' she replied, with eyes moist with tears, 'I looked at the picture on it, of the sick ones that my Savior healed, and I just can't give these few coins to anything else. Won't you put them with yours?' It so touched my heart I wanted *you* to know what one of your boxes did. It made me want to double *my* self-denial."

A PRIZE PROGRAM.

A novel plan was instituted this year by the Georgia Synodical in the form of a contest for the best Presbyterian

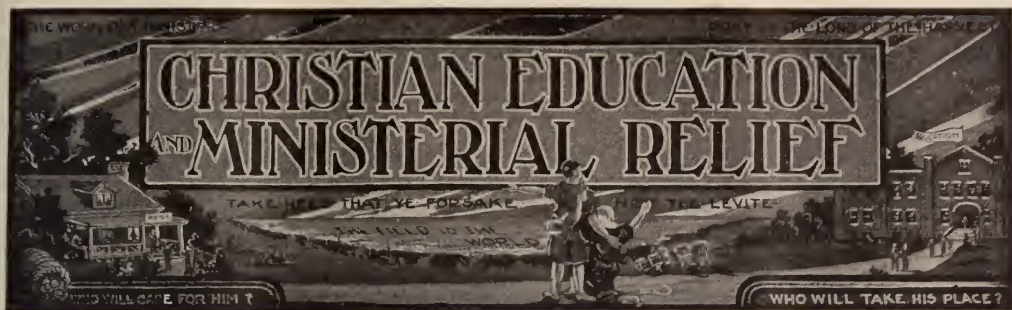
program to be prepared by the Executive Committee for its annual meeting. Mrs. S. H. Askew of Atlanta, was asked to act as judge and six most excellent programs were submitted to her for the very difficult task of selecting the best. The prize was finally awarded to the Savannah Presbyterian, of which Mrs. J. R. Whitman is the very efficient president. As previously arranged, all of the Georgia Presbyterian presidents as well as the Synodical president, attended the meeting of the Savannah Presbyterian in order to see how the prize program worked out before going to their own meeting.

The Missionary Society at Yorkville, S. C., had a most interesting and original program recently under the direction of Miss Lesslie Witherspoon, the versatile Secretary of Foreign Missions of the South Carolina Synodical. The following is the plan adopted:

At the next meeting of our society seven of our members are to represent returned missionaries from our seven foreign fields. The rest of the society are supposed to be our Executive Committee of Foreign Missions at Nashville. Each missionary tells of the work of her particular field and the most pressing needs of the work in her field. At the end of the meeting a vote will be taken by our (supposed) committee, and the missionary who puts up the strongest plea for her field will have her request granted.

This, of course, as you will see, is to inject more enthusiasm into our meetings and to have the needs of each field brought to our attention in a nutshell.

Mrs. G. M. Janes, of Walters, Okla., says, "The Survey is indispensable in the church homes. Even the little tots enjoy it. One little Presbyterian boy of half-past three is a frequent visitor in my home; as there are no high chairs he always sits at the table on the (unabridged) 'Dictionary Survey.'"



Address All Communications Relating to
this Department to

REV. HENRY H. SWEETS, D. D., SECRETARY,
122 Fourth Avenue, Louisville, Ky.

Make All Remittances to

MR. JOHN STITES, TREASURER,
Fifth and Market Streets, Louisville, Ky.

ABSTRACT OF THE SIXTH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF CHRISTIAN EDUCA- TION AND MINISTERIAL RELIEF.

With gratitude to God for His signal blessing upon the work of the year, the Executive Committee of Christian Education and Ministerial Relief respectfully submits to the General Assembly of the Presbyterian Church in the United States in session at Orlando, Fla., the report of its work for the year ending March 31, 1916.

FINANCIAL STATEMENT.

The receipts of all departments from April 1, 1915, to March 31, 1916, were \$117,603.50, as against \$108,910.45 the previous year, an increase of \$8,693.05.

The funds were designated as follows: Christian Education and Ministerial Relief (general), \$51,638.91; Education for the Ministry, \$8,294.73; Ministerial Relief, \$28,157.89; Endowment Fund of Ministerial Relief, \$21,312.40; the Assembly's Home and School, \$2,860.34; schools and colleges, \$634.78; the Student Loan Fund, \$2,454.45; the Student Loan Fund Endowment, \$2,250.00.

The funds were received from the following sources: Churches, \$62,086.48 (an increase over last year of \$1,393.34); Sunday schools, \$4,062.65 (increase, \$166.92); societies, \$9,884.79 (increase, \$3,256.95) individuals, \$18,471.10 (increase, \$10,414.44); interest, \$18,144.94 (increase, \$582.36); legacies,

\$948.33 (decrease, \$9,193.76); rent, \$935.50 (increase, \$283.15); refunded, \$1,011.25 (increase, \$711.25); miscellaneous, \$2,058.46 (increase, \$1,101.75); tuition, nothing (decrease, \$23.35). Total from all sources, \$117,603.50 (increase, \$8,693.05).

THE CAMPAIGN ON STEWARDSHIP.

The Executive Committee has cheerfully co-operated in the work of the united committees in helping to introduce the Every-Member Canvass plan into all of the churches that have not adopted it, and to perfect the plan in the churches that have put it in use.

The efforts of the secretary, Rev. R. L. Walkup, have been capable and efficient, and we are convinced that no money spent by the committee in furthering the financial interests of the Church has been put to a wiser use or will have more far-reaching effects than in supporting the work of his office.

THE WOMAN'S AUXILIARY.

On every hand there are evidences that the Woman's Auxiliary has found its true sphere and mission. The work of the past year has been far-reaching in its influence on the whole work of the Church.

The executive secretary of this committee has attended all the meetings

of the Supervisory Committee and the meetings of the Woman's Advisory Committee. We are convinced that the money appropriated for the conduct of the office of the superintendent, Mrs. W. C. Winsborough, is most judiciously spent and the work is done much more wisely and economically than it could be done by a "Woman's Work Department" in each of the four executive offices.

THE MISSIONARY SURVEY AND THE SUNDAY SCHOOL PUBLICATIONS.

The joint use of "The Missionary Survey" by the four executive agencies of the Church has more than justified the hopes entertained when they were directed by the General Assembly to combine their efforts and issue such a publication. The enthusiastic and well directed efforts of Mr. W. C. Smith, the managing editor, should receive the commendation and cordial support of the whole Church.

By arrangement with the Executive Committee of Publication and Sabbath Schools we are planning to use to a fuller extent the pages of the Sunday school and Young People's publications of the Church in presenting the claims of the ministry and mission service, the care of the aged and infirm ministers and needy widows and orphans, and advancing the interests of Christian education, which is fundamental to the growth and progress of the Church at home and across the seas.

HOPEFUL, UNITED ACTION.

There is a singular unity in all the work of the Church, and the united efforts of the executive committees in the Campaign on Stewardship, the Woman's Auxiliary, the Missionary Survey, and Sunday School and Young People's publications for the advancement of all the work of the entire Church is a most pleasing and hopeful sign and promise of the progress of the cause of Christ.

VOCATIONAL EXERCISES.

The secretary of the committee again prepared a "vocation exercise," enti-

tled "Good Tidings of Great Joy," for use in the Sunday schools during the month of December. Most encouraging reports have reached our office concerning the use of these exercises. Many boys and girls were led to a decision to give their lives to the ministry or mission service, and numbers of parents presented their little children to dedicate their lives to this work if God sees fit to use them.

An edition of 50,000 copies was used, and words of grateful praise have come to us from pastors, Sunday school superintendents and boys and girls. We are making plans for a more spiritually helpful service for use next December.

EDUCATION FOR THE MINISTRY.

The increase in the number of candidates has not been marked in the past years as revealed by the records, but it has been real and for many reasons very gratifying.

Almost all the candidates now under care of the Presbyteries are either in the course of preparation or are planning, in the very near future, to enter school or college or a theological seminary. A few years ago there were carried on the rolls many names of young men who had not attended any institution of learning for many years. There is now a hopeful prospect that practically all of the 523 men whose names were on the rolls of the Presbyteries in March, 1916, will enter the ministry of our Church.

Since 1869 the proportion of candidates for the ministry to the membership of the Church has been an average each year of one candidate to each 609 members. This has varied from one candidate to 441 members (in 1893) to one candidate to 846 members (in 1881). The reports of the Presbyteries to the General Assembly in 1915 show that we had one candidate to 700 members.

Last year ten Presbyteries reported no candidates for the ministry. In these Presbyteries are 272 churches, 143 ministers, 838 ruling elders and

20,204 members of the Southern Presbyterian Church.

AID TO CANDIDATES.

From 1866 to 1916—fifty years—2,407 young men have received aid from the funds of education for the ministry to the amount of \$845,409.56. Seventy-one were aided for the first time this year.

Of the 2,407 men thus aided by the Church we have been unable, on account of insufficient records, to locate 256.

AIDED THIS YEAR.

On recommendation of the Presbyteries aid was granted by the Executive Committee to 323 candidates (as against 309 the previous year) to the amount of \$32,233.80 (as against \$30,506.50 the year before).

AID FURNISHED CANDIDATES.

The maximum amount of aid for the year was \$100.00 to candidates in the colleges or seminaries. Special funds from churches, Sunday schools, societies and individuals were forwarded to the committee to be sent to candidates in special need.

The wisdom of remitting these funds through the Committee has been clearly demonstrated. Prompt attention is given to such special funds by the Committee and full reports of the candidate's needs and other sources of revenue can be rendered by the Committee.

LOANS TO CANDIDATES.

The first year of trial of the exclusive use of the loan feature of extending aid has clearly demonstrated that it is practicable and acceptable, both to the donors of the funds, the recipients of the aid and the authorities at the institutions attended. The largest number of candidates in the history of the Church were aided this year—323 as against 309 last year. Of this number 11 are young ladies who are preparing for mission service in home or foreign fields. In the number of candidates are foreign-speaking men of Mexican, Italian, Indian, German and Cuban nationality who are being

prepared for work among their own people.

Discretion has been given the Executive Committee, in conference with the Presbyterial Committee, as to the cancellation of notes given by candidates in extraordinary circumstances—such as prolonged sickness, death or some peculiar providence.

MINISTERIAL RELIEF.

During the past year aid to the amount of \$47,717.50 has been forwarded to 75 ministers, 144 widows and 21 orphans. In these 240 homes are many invalids, besides 69 little fatherless children under 14 years of age. The amount paid is an increase of \$4,282 over the amounts remitted last year.

REMOVED BY DEATH.

During the year six ministers and thirteen widows were called to the Father's House. We are earnestly praying and working for the day when we can place our aged ministers on the rolls before they finally are forced to lay down all work and go to beds of weakness and pain. The death rate doubtless will then be lowered and the strength of these seasoned veterans and their rich experience may be utilized in work of far-reaching importance that will not overtax their physical endurance.

THE ROLL.

The 75 ministers have reached the average of 71 years.

The oldest beneficiary is 85 years of age and has labored 64 years in the service of our Church. The youngest minister enrolled is 29 years of age and is now an invalid.

Of the 144 widows on our roll, the average age is about 63 years and their husbands spent in the service of our Church an average of 26 years.

AVERAGE ASSISTANCE PROVIDED.

The average assistance rendered the 23 ministers on the Honorably Retired Roll is \$299.89.

The average amount paid the 52 other ministers is \$272.34.

The average amount sent to each of the 75 ministers is \$280.80.

The average amount forwarded to each home of the 144 widows is \$169.74.

The average amount furnished each of the 21 orphans is \$104.76.

The average assistance to each of the 24 families on the roll is \$198.14 per annum, or fifty-five cents a day per family.

THE ENDOWMENT FUND OF MINISTERIAL RELIEF.

Last December, when the Endowment Fund of Ministerial Relief was \$332,000, an elder in one of the churches, desiring to see our aged and infirm ministers and the needy widows and orphans cared for in a better way and with more certainty, and also to arouse the Church to a fuller realization of her sacred duty, offered to give \$68,000 (thus making the fund \$400,000) if the whole Church would give twice this amount, or \$136,000, during the year 1916.

The Methodist Episcopal Church is now in an extended campaign to secure \$15,000,000 as a permanent fund for superannuated ministers. The Presbyterian, U. S. A., and the Protestant Episcopal Churches are seeking to raise permanent funds of \$10,000,000 each. Almost all the Churches in the United States are today making strenuous efforts to provide better things materially for those who have given their lives for the spiritual and eternal things.

If there is any cause in the Church that should be endorsed this one surely should be. The ministers and needy widows and orphans are shut in their homes. Their needs are not apparent to the whole Church. It is not proper that the curtain be drawn back and their condition revealed. They are in need, not because of any fault of their own or any lack of faithfulness to duty or devotion to their Church, but because sickness or death has been permitted to come into their homes. They utter no word of complaint. Their trust is in the great God of Elijah,

and they can say with the Psalmist, "I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread." God does not send the ravens to feed them. He does not rain down the manna for them as he did for the Children of Israel. He says to His Church, "Give ye them to eat." "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Lest this solemn duty be overlooked by His people in their wider conquests, God said, once and again to Israel: "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth." The needs of many of our ministers and ministers' families are certain; the provision to meet these needs should be rendered less uncertain. To plead for this cause is merely to counsel the people to do right.

Gratifying returns are now reaching our office and we believe our appeal to the Church to awake to the opportunity and privilege of this liberal offer will be heard and the funds needed secured.

The General Assembly declared last year that this fund "should be regarded as an opportunity for special liberality rather than as a part of the regular budget." We have, therefore, in the months of December and April tried to keep the endowment before our people as prominently as possible. We are greatly encouraged and we thank God who put it into the heart of our friend to do this great thing.

There has been added to the endowment fund since our last report \$21,312.40, an increase of \$13,799.

THE ASSEMBLY'S HOME AND SCHOOL.

All but four of the families who moved to Fredericksburg for the special advantages of the Home and school have now gone to other places where it is more convenient or less expensive to live. The Committee has given them special consideration and has reduced the inconvenience and loss to a minimum. Some of the property

has been sold. Some is still being held because of the great sacrifice that must be made in selling at prices offered.

The Executive Committee, at the suggestion of the General Assembly, has arranged that all the funds now held to the credit of the Home and school be placed in the accounts of Ministerial Relief, and that the proceeds of any legacies or any proceeds of sale of property after the payment of the debts and the return of the money given to the Home and school at its inception by the "Female Orphan Asylum" be placed in the endowment fund should any remain. The work is essentially the same. The method of administration alone has been changed.

So far as we know there is now no orphan child of any minister of our Church who is without a suitable home. There are many little fatherless children in the homes of widows who are being aided by the Committee regardless of their place of residence.

SCHOOLS AND COLLEGES.

No question before the nation and the Church in the United States today is receiving more careful and prayerful study than that of the education of the youth of the land.

We are glad to report that the campaign on Christian education planned by the Council of Church Boards of Education is being quietly and persistently pushed through eighteen of the principal denominations, representing more than fifteen millions of members.

We desire to call the attention of the General Assembly to the critical position in which almost every one of the Synods are placed today. Some of the preparatory schools, institutes, junior colleges and colleges that in the past have rendered indispensable service to the Church and the State, and which are sorely needed today, are in a most precarious condition.

The cost of educational work has increased in an astonishing way. Professorships, buildings, and equipment

scarcely dreamed of in the past are now demanded.

The Synods are now awake and alive to the situation. They appreciate the fact that something must be done and that unless large financial assistance is given at once to meet the present demands several of our most needed institutions must close their doors.

Let no one fail to grasp the full significance of this situation. Evangelization and education must go hand in hand. For the Church to abandon these institutions—especially her colleges—would bring most serious results. Any Church that fails to provide for the proper training of the leaders of the future will surely prove to be a fading and dwindling force in the progress of the Kingdom.

ERA OF DEVELOPING AND ESTABLISHING.

After several years of faithful efforts all the educational interests under the control of the Church have come together in helpful co-operation. Standards of efficiency have been set, campaigns of information have been started, and clear and adequate plans for further operations are being perfected.

We have not begun this work a day too soon. Almost every one of our educational institutions in all of the sixteen Synods are in real need, as they face the ever expanding requirements of the modern educational situation. By systematic interest, believing prayer and intelligent and well directed efforts, these bulwarks of the Church may be saved, their usefulness multiplied, and our Church spared the humiliation of becoming a waning force in America and the world.

REFORMATION ANNIVERSARY PROGRAM.

The last General Assembly called upon the churches, Presbyteries and Synods to unite with the other bodies represented in the Council of Church Boards of Education in a celebration in 1917 of the four hundredth anniversary of the Protestant Reformation.

This is the time set for all our schools and colleges to come up to the

proper educational standards set by the Church. It is a call to all Presbyterians to give themselves to strong endeavor and to prayer.

THE DAY OF PRAYER FOR COLLEGES.

There was a very general observance of the Day of Prayer for Colleges on February 27, 1916. The preceding week was very generally used as a time for special prayer for our schools and colleges and for the youth of our Church, who are students in the various institutions throughout the land.

We earnestly request the General Assembly to set apart Sunday, February 25, 1917, and the preceding week as the Day of Prayer for schools and colleges and the students of our own land and of the world.

THE STUDENT LOAN FUND.

Since the erection of the Student Loan Fund in September, 1911, 81 young men and 59 young women have been enabled through loans from the fund to secure a higher education in one of our Presbyterian colleges. For most of these young people this would have been impossible had it not been for the benefit of the fund. During the past year 44 boys and 28 girls have received loans amounting to \$6,805. Since the erection of the fund \$1,478 have been returned. Many others are beginning to pay back the amounts borrowed. This will in turn be loaned to others, and thus the entire amount will constantly bear fruit.

The Student Loan Fund assists worthy, ambitious boys and girls of approved character, from poor homes, to secure a higher Christian education in our colleges.

It helps strengthen our own Presbyterian colleges, as loans are made only to students in such institutions.

It trains up a large body of Christian leaders as ministers, elders, dea-

It encourages self-help—only one hundred dollars a year for a period of four years is loaned to any student.

It develops economy and system in financial matters—no interest charged

on notes if loans are paid within five years after leaving college.

It yields most permanent and far-reaching returns—investments not in bonds and stocks, but in the lives of boys and girls who must soon take our place in the home, the Church and the State.

It brings joy and hope into the homes of widows, ministers, farmers and artisans of slender income, who long for better preparation to meet life's demands for their children.

It continues its work definitely—as soon as the money is repaid by one student it is at once loaned to another. Already some have begun to pay back the amounts borrowed, although the fund is less than six years old.

NEEDS OF THE EXECUTIVE COMMITTEE.

The needs of the Executive Committee for its work for a year hence are: Education for the ministry, \$60,000; Ministerial Relief, \$80,000; Assembly's Home and School, for debts, etc., \$10,000, which will doubtless be taken care of by the sale of property, etc.; Schools and Colleges, \$10,000; Endowment Fund of Ministerial Relief, -181,666 to complete the \$136,000 which is required to secure a gift of \$68,000 from an elder of the Church; an increase of at least \$10,000 in the Student Loan Fund. This makes a total of \$341,666, not counting the \$10,000 for the Home and School.

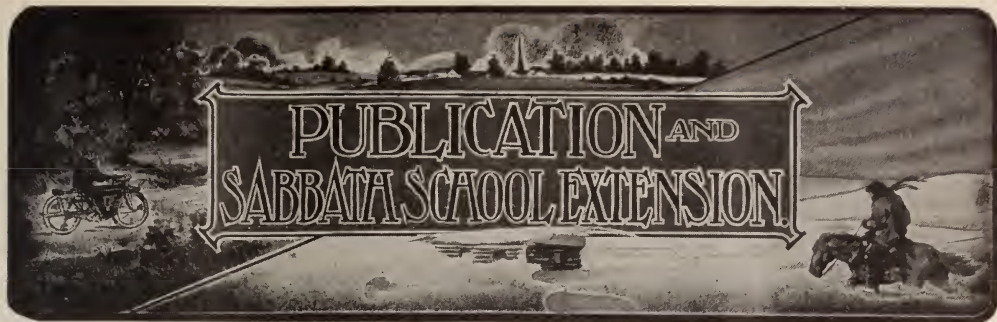
CONCLUSION.

The Executive Committee of Christian Education and Ministerial Relief is now constituted as follows: Rev. W. W. Akers, Brainard Lemon, Esq., Rev. W. Y. Davis, John Stites, Esq., Rev. J. M. Vander Meulen, D. D., Bennett H. Young, Esq., C. F. Huhlein, Esq., W. J. Rubel, Esq., G. H. Mourning, Esq., Wade Sheltman, Esq., Rev. T. M. Hawes, D. D., Dr. A. J. A. Alexander and Rev. John T. Thomas, D. D.

All of which is respectfully submitted by order of the Executive Committee.

HENRY H. SWEETS,
Executive Secretary.

Louisville, Ky.



Branch Department at
Texarkana, Ark.-Tex.

PUBLISHING HOUSE,
6-8 North Sixth Street, Richmond, Va.

THE NEW SUPERINTENDENT OF SABBATH SCHOOL AND YOUNG PEOPLES' WORK.

By R. E. MAGILL, *Secretary.*

The Executive Committee of Publication have pleasure in announcing the election of Rev. Gilbert Glass, D. D., of Johnson City, Tenn., as Superintendent of Sabbath School and Young People's Work, to fill the vacancy occasioned by the death of Rev. A. L. Phillips, D. D., who filled this position with great acceptance to the church for about fourteen years.

Dr. Glass brings to this position an equipment which promises much for the future development of this most important department of the church's work.

He has behind him an unusual record as a faithful and successful pastor, and while modest and unassuming, he is rated as one of the most scholarly men of our church. He is a vigorous and progressive man, but possesses rare tact in dealing with delicate situations, and his genial manner will win the friendship of old and young alike.

We quote below a few words of appreciation his friends have seen fit to say about him.

Dr. Edward Mack, now of Union Theological Seminary, who knew Dr. Glass while he was a pastor at Covington, Ky., writes:

"I have known Mr. Glass for some years and hold him in high esteem, both because of his many talents, and for his excellency of character. He is highly endowed mentally, has been a diligent and thorough student, and writes well. I have always regarded him as well equipped for a professor's chair in some college, and have often spoken to him of this. But he has preferred the pulpit and pastoral work. He has done special work in branches of philosophy and in English, besides his Biblical studies. He has been a wide and critical reader. His papers, prepared for various ministerial and

literary organizations in Cincinnati, were of rare excellence.

"Therefore, I feel confident that in range of information, facility of expression, spiritual power and enthusiasm for his duties and opportunities, he would come with preparation and fitness to the position you have in mind.

"He is a wise and safe counsellor; and among his brethren, and in councils and conventions, would be at his best. I believe he would stir the interest and win the confidence of the courts and conferences of our church."



Rev. Gilbert Glass, D. D., General Superintendent of Sunday Schools.

Dr. Henry H. Sweets, a classmate and lifelong friend, writes:

"Rev. Gilbert Glass is the son of Rev. Harvey Glass, D. D., for many years one of the most faithful and useful ministers in the Synod of Kentucky. He was graduated from Central University in the class of 1895. He immediately entered the Kentucky Theological Seminary, where he graduated in 1898.

"During his college and seminary course he was a faithful student and exceedingly popular with his fellow students. He was one of the best players ever selected for the college baseball team.

"Wherever he has been in the pastorate he has rallied the young people around him and led them to deeper consecration and more earnest service. His work at Johnson City, Tennessee, has been peculiarly blessed in that regard. He has led the people in the building of a new, beautiful, commodious church, and has been the instrument in the large development of the life and work of the whole congregation.

"He had in his Sunday school thoroughly organized classes, alive for every good word and work. Possibly no more successful Men's Bible Class exists in any church in the General Assembly than the one in his church, composed of one hundred strong, live, active men."

Dr. Charles R. Hemphill, President of the Kentucky Theological Seminary, of which institution Dr. Glass is an alumnus, writes:

"I learn that the Committee of Publication has chosen Rev. Gilbert Glass, D. D., to take up the work that fell from the hands of our lamented Dr. Phillips, and you

will allow me to offer my warmest congratulations to the committee on this appointment. Dr. Glass seems to me to be qualified to an uncommon degree for the varied and difficult duties of the office to which he has been called. He combines the philosophic and the scholarly with the practical and the effective. He is a student of psychology and pedagogy in their modern forms, without being beguiled with some of their mistaken ideas and theories. He is in fullest sympathy with young people, and by his strong and gentle personality, his sound judgment, and his practical suggestions, he will speedily win their confidence and affection throughout the church.

"Dr. Glass is faithful to the doctrines and spirit of our church, while thoroughly alive to the currents of thought of our own times, and our people will soon come to look to him as their trusted leader in a field of Christian service second to none to-day in its importance to the kingdom of God."

Dr. Glass will enter upon his new duties about June 15th, and will remove his family to Richmond in the early fall. He will take part in the Summer Conferences at Montreat in July and will give as much time to work in the field as possible after he becomes familiar with the general outlines of this department. We bespeak for Dr. Glass the cordial reception that was always accorded Dr. Phillips and we ask that the church shall be much in prayer for him that he may be richly blessed as he undertakes this great task in the interest of our young people.

LEADERSHIP—HOW WE FOUND IT ONCE.

JOSEPH S. ROBINSON.

THE cry of the times is leadership, because the need of the times is leadership. The largest determining factor in Sunday School Extension is whether or not we can find leaders with whom to leave the new work. To be a leader, one must, first of all, have a vision—a vision of the opportunity. "The fields are white unto the harvest"—a vision of privilege and responsibility. "Who will go for us?"—and a vision of the means. "I labored more abundantly * * * yet not I but the grace of God."

In one community faithful efforts have been made to keep the Sunday

school alive. But the field seems to be practically leaderless, and as it is quite a little distance from the nearest town it is impractical to get help from outside the community. The school is languishing.

On one occasion the people in another had been visited and called together for the purpose of organizing a school. There was no doubt that the people wanted the school, for many came out and had no hesitation in saying so; but when the nomination of a superintendent was called for none was forthcoming, at least no one who would accept the place. It was found impos-

sible to complete the organization, all the officers except the superintendent being elected, and a man who lived several miles away being urged to act as superintendent until one could be found.

An elder in a contiguous church who accepted the place, in telling the story afterwards, said: "I did not want the job, but one after another from the community came to me asking me to accept the superintendency, and at length I recognized it as the call of the Lord and went."

This school is perhaps our best example of mission work, being now nearly two years old. It still retains its first superintendent and he has interested some three or four young people as teachers, who have done excel-

lent work. Recently a young man who began his work as a teacher in this school, but who is now in one of our colleges said: "Keep those young people at work in that Sunday school. I did not want to work there when I was first asked to, but I am very glad now that I undertook the work. I am now teaching a class of little negroes near the college.

This school house, too, is located near the only Mormon church in the county. Two of the three trustees are Mormons, though one of them is only a nominal Mormon, but the Sunday school has held the balance of power, and through its corps of workers has done a splendid work in the community.

THE TRIALS OF THE TRAIL.

SAMUEL MCPHEETERS GLASGOW.

IN "BORDER TRAILS."

The Thorns remain of yesterday,
When the Roses all have blown away;
Though they wound our hands and scar our
feet,
Yet to us they bring a message sweet
For the dear dead rose, fragile, fragrant
but for a day,
By them protected breathed its life secure
away.

Loneliness along the trail is one of its heaviest burdens. The absence of congenial companionship, intelligent sympathy and a patient, understanding heart at our side make for a loneliness that is at times acute. In the new fields where the trails are just blazed there are many things that burden and bear heavily and that are not lifted but remain with you when you sleep and when you wake. Often as I walked the streets of these new towns I was conscious of a callous and sometimes cross indifference on the part of my commercialized crowd toward anything that was religious or spiritual. On every hand I seemed to read in letters gilded "God is not in all their thoughts." One of the Trials of the Trail is the se-

verely clear consciousness that you are not wanted, and that what you have is an article that is in no demand. You may come and you may go, and if the service is not its own reward, you are doomed often to keen disappointment. I have felt the damper, when all was rosy as men talked of land and future greatness, on the matter of religion being even mentioned—a silence would fall upon the group and it would shortly disperse.

But the Law of Compensation obtains here with its unfailing power, for just in so far as one is bereft of human aid and sympathy he learns to lean hard on that One that never faileth, that has set our feet to the Trail and that will never leave us nor forsake us, and that whispers when gloom thickens, "Be not afraid," "Lo, I am with you," "Have not I commanded you, Be strong and of good courage"?

Sunlight, whether in words or sky,
Lures the child to lightsome play
And makes the tear in the mother's eye—A
Jewel.

The initial efforts in many of the towns on the Border are made through Evangelistic services held under the gospel tent, available buildings being in the early days scarce. The crude trials of those days might interest one unfamiliar with the contingencies incident to tent preaching on the Frontier. At a small town in the summer of 1910 the Evangelist and myself held a tent service that was fraught with many vicissitudes. To test patience at the outset the railroad company delivered the tent at a station nine miles distant, and so we had to delay until it could be brought overland. When received and we were with our own hands and some aid erecting it, one of the large poles fell twice before we could get them to set in their places. We felt sure that if the Apostle Paul had anything to do with the pattern of the tent he certainly did not design the poles. At the first service a whole tier of seats went down, nobody hurt. The next morning a whirlwind caused the complete collapse of the entire tent, one of the main poles snapping in the wreck. Again we repaired, re-erected and started; but that night such whirls of dust greeted speaker and audience that our talk was "muddy," and many wept not for sorrow but for sand. Finally we were forced to seek the shelter of a house that was offered us.

If we Remember to Forget Self,
Perhaps we'll not Forget to Remember others.

The problem of financing the new buildings that the work, as it grew, demanded in order to sustain its life was by no means small or light. We visited the merchants that we thought would be interested in the erection of a house of worship in the town in

which they lived, and among other experiences, cold and discouraging there stands out one. We approached this man with courtesy, recounted our purpose and asked whether he would care to have a share in the work. We were repulsed by blasphemous refusal, and curses burned upon our ears as we left the man hard and stained in heart and lips. It cuts to be cursed upon the streets; but that was the way the Trail led us. He who thus raised his voice in blasphemy against the great God in a few brief years went to meet Him out of the wretchedness and delirium of drink, and today there stands in that little city a house of God that each Sabbath resounds with the Praises of

Him that Liveth Forever.

Let not the rage of man have sway,
His pride consuming, rule the way,
The way by mortals trod.

Fear not, straight stand, in courage clad,

For there echoes from the Heavens glad—

"Be Still,
And know that I am God."

Vaunt not thy sordid self so frail,
Against the Lord Whom angels hail,
As with all-power shod;
Who mounts the battlements of Heaven
As with thunderous tones the rocks are

riven—

"Be Still,
And know that I am God."

The voices now defiant, bold,
To selfish shame and cursing sold,
Soon sleep beneath the sod,
But through th' eternal ages ring
The voices of Jehovah, King,

"Be Still,
And know that *I am God.*"

"May God bless the Survey and may it help all who get it as much as it does me," writes Mrs. W. L. Miller, of Hendersonville, N. C.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA-CONGO MISSION

AFRICA.

[46]

Bulape. 1897.

*Rev. and Mrs. H. M. Washburn
 Rev. and Mrs. R. F. Cleveland.
 Rev. and Mrs. C. T. Wharton.

Luebo. 1891.

Rev. W. M. Morrison.
 Rev. and Mrs. Motte Martin.
 Dr. and Mrs. L. J. Coppedge.
 Rev. and Mrs. A. L. Edmiston.

(c)

*Rev. and Mrs. L. A. DeYam-
 port (c).

*Miss Maria Fearing (c.)

*Rev. and Mrs. C. L. Crane,

Mr. T. J. Arnold, Jr.

Miss Elda M. Fair.

*Rev. and Mrs. N. G. Stevens.

Mr. W. L. Hillhouse.

*Rev. T. C. Vinson.

Rev. S. H. Wilds.

Dr. T. Th. Stixrud.

*Rev. and Mrs. A. C. McKinnon

†Mr. and Mrs. T. Daumery.

*Rev. and Mrs. J. W. Allen.

Miss Grace E. Miller.

Mr. B. M. Schlotter.

Rev. and Mrs. W. F. McElroy

Rev. and Mrs. C. R. Stegall

Mutoto. 1912.

Rev. and Mrs. Geo. T. McKee

Rev. A. A. Rochester (c.)

Rev. and Mrs. Plumer Smith.

Dr. Robt. R. King.

†Miss Margaret Van Leaucourt.

Lusambo. 1913.

Rev. and Mrs. J. McC. Sleg.

Rev. and Mrs. R. D. Pedinger.

E. BRAZIL MISSION. [13]

Lavras. 1893.

Rev. and Mrs. S. R. Gammon.

Miss Charlotte Kemper.

Rev. H. S. Allyn, M. D.

Mrs. H. S. Allyn.

*Mr. and Mrs. C. C. Knight.

Mr. and Mrs. B. H. Hunnicutt.

Miss R. Caroline Kilgore.

Mr. and Mrs. F. F. Baker.

Plumby. 1896.

Mrs. Kate B. Cowan.

Bom Successo.

*Miss Ruth See.

Mrs. D. G. Armstrong.

W. BRAZIL MISSION [10]

Ytu. 1909.

Rev. and Mrs. Jas. P. Smith.

Braganca. 1907.

*Rev. and Mrs. Gaston Boyle.

Campinas. 1869.

Rev. and Mrs. J. R. Smith.

Itapetininga. 1912.

Rev. and Mrs. R. D. Daffin.

Descalvado. 1908.

Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION. [11]

Garanhuns. 1895.

Rev. and Mrs. G. E. Henderlite.

*Rev. and Mrs. W. M. Thompson.

Miss Eliza M. Reed.

Pernambuco. 1873.

Miss Margaret Douglas.

Miss Edmonia R. Martin.

*Rev. and Mrs. W. C. Porter.

Canhotinho.

Dr. G. W. Butler.

Mrs. G. W. Butler.

MID-CHINA MISSION. [71]

Tungchiang. 1904.

Rev. and Mrs. J. Y. McInnis.

Rev. and Mrs. H. Maxey Smith.

*Miss R. Elinore Lynch.

Miss Kittie McMullen.

Hangchow. 1867.

Mrs. J. L. Stuart, Sr.

Miss E. B. French.

Miss Emma Broadman.

Rev. and Mrs. Warren H. Stuart.

Miss Annie R. V. Wilson.

Rev. and Mrs. R. J. McMullen.

Mr. and Mrs. J. M. Wilson.

Miss Rebecca E. Wilson.

†Mr. S. C. Farrior.

Rev. G. W. Painter, Pulaski, Va.

Rev. and Mrs. J. M. Blain.

Miss Nettie McMullen.

Shanghai.

Rev. and Mrs. S. I. Woodbridge.

Rev. and Mrs. C. N. Caldwell.

Kashang. 1895.

Rev. and Mrs. W. H. Hudson.

Dr. and Mrs. W. H. Venable.

Miss Elizabeth Talbot.

Rev. and Mrs. Lowry Davis.

*Miss Irene Hawkins.

*Dr. and Mrs. A. C. Hutcheson.

*Miss Elizabeth Corriher.

*Miss Florence Nickles.

Miss Mildred Watkins.

†Miss Sade A. Nisbet.

Kiangyin. 1895.

Rev. and Mrs. L. I. Moffett.

Rev. and Mrs. Lacy L. Little.

Dr. and Mrs. Geo. C. Worth.

Mr. and Mrs. Andrew Allison.

Miss Rida Jouralman.

*Mrs. Anna McG. Sykes.

*Miss Ida M. Albaugh.

*Miss Carrie L. Moffett.

Dr. F. R. Crawford

Miss Venie J. Lee, M. D.

Nanking.

Rev. and Mrs. J. L. Stuart.

Dr. and Mrs. R. T. Shields.

Rev. and Mrs. P. F. Price.

Soochow. 1872.

Rev. J. W. Davis.

Dr. and Mrs. J. R. Wilkinson.

Miss S. E. Fleming.

Miss Addie M. Sloan.

Miss Gertrude Sloan.

Mrs. M. P. McCormick.

Rev. and Mrs. P. C. DuBose.

Rev. R. A. Haden.

*Mrs. R. A. Haden.

Miss Helen M. Howard.

Miss Millie S. Beard.

Miss Irene McCain.

Dr. M. P. Young.

NORTH KIANGSU MISSION.

[72]

Chinkiang. 1883.

Rev. and Mrs. A. Sydenstricker.

Rev. and Mrs. J. W. Paxton.

Rev. and Mrs. D. W. Richardson.

Rev. and Mrs. J. C. Crenshaw.

Miss Pearl Sydenstricker.

Taichow. 1908.

Rev. and Mrs. T. L. Harnsberger.

Dr. and Mrs. Robt. B. Price.

Hsuehoufu. 1897.

*Rev. Mark B. Grier.

*Mrs. Mark B. Grier, M. D.

Dr. A. A. McFadyen.

*Rev. and Mrs. Geo. P. Stevens.

Rev. and Mrs. F. A. Brown.

Rev. and Mrs. O. V. Armstrong.

Hwaiianfu. 1904.

Rev. and Mrs. H. M. Woods.

*Miss Josephine Woods.

Rev. and Mrs. O. F. Yates.

Miss Lillian C. Wells.

Miss Lily Woods.

Yencheng. 1909.

Rev. and Mrs. H. W. White.

Rev. and Mrs. C. F. Hancock.

Dr. and Mrs. J. W. Hewett.

Rev. C. H. Smith.

Sutsien. 1893.

Dr. and Mrs. J. W. Bradley.

Rev. B. C. Patterson.

Mrs. R. C. Patterson, M. D.

Rev. and Mrs. W. C. McLaughlin

Rev. and Mrs. W. F. Junkia.

Mr. H. W. McCutchan.

Miss Mada McCutchan.

Miss M. M. Johnston.

Miss B. McRobert

Miss Carrie Knox Williams.

Tsing-kiang-pu. 1887.

*Rev. & Mrs. J. R. Graham, Jr.

Dr. and Mrs. James B. Woods.

Rev. and Mrs. A. A. Talbot.

Miss Jessie D. Hall.

Miss Sallie M. Lacy.

*Rev. Lyle M. Moffett.

Miss Nellie Sprunt.

Miss Agnes Woods.

Dr. S. Houston Miller.

Tonghai. 1908.

Rev. and Mrs. J. W. Vinson.

L. S. Morgan, M. D.

Mrs. L. S. Morgan, M. D.

*Rev. and Mrs. A. D. Rice.

Rev. and Mrs. Thos. B. Grafton.

Miss Louise C. Oehler.

CUBA MISSION. [10]

Cardenas. 1899.

Mrs. J. G. Hall.

Miss M. E. Craig.

*Rev. H. B. Someilian.

Rev. and Mrs. J. T. Hall.

Caibarien. 1891.

Miss Mary I. Alexander.

Rev. and Mrs. R. L. Wharton.

Rev. and Mrs. John MacWilliams

Placetas. 1909.

†Miss Janie Evans Patterson.

Camajuani. 1910.

Miss Edith McC. Houston.

†Rev. and Mrs. Ezequiel D.

Torres.

Sagua. 1914.

†Rev. and Mrs. Juan Orts y

Gonzales.

JAPAN MISSION. [38]

Kobe. 1890.

*Rev. and Mrs. S. P. Fulton.

*Rev. and Mrs. H. W. Myers.

Rev. and Mrs. W. McS. Buchanan.

Kochi. 1885.

Rev. and Mrs. W. B. McIlwaine.

Rev. and Mrs. H. H. Munroe.

Miss Estelle Lumpkin.

Miss Annie H. Dowd.

Nagoya. 1867.

Rev. and Mrs. W. C. Buchanan.

Miss Charlotte Thompson.

Rev. and Mrs. R. E. McAlpine.

Miss Elizabeth O. Buchanan.

Suzaki. 1898.

Rev. and Mrs. J. W. Moore.

Takamatsu. 1898.

Rev. and Mrs. S. M. Erickson.

Rev. and Mrs. A. P. Hassell.

Miss M. J. Atkinson.

Rev. and Mrs. J. W. Hassell.

Tokushima. 1889.

Rev. and Mrs. C. A. Logan.
 *Miss Lillian W. Curd.
 Rev. and Mrs. H. C. Ostrom.

Toyo hashi. 1902.

Rev. and *Mrs. C. K. Cumming.
 Rev. L. C. McC. Smythe.

Okazaki. 1912.

Miss Florence Patton.
 Miss Annie V. Patton.

KOREAN MISSION. [79]**Chunju. 1896.**

Rev. and Mrs. L. B. Tate.
 Miss Mattie S. Tate.
 Dr. and Mrs. T. H. Daniel.
 Rev. and Mrs. L. O. McCutchen.
 Rev. and Mrs. W. M. Clark.
 Rev. and Mrs. W. D. Reynolds.
 Miss Susanne A. Colton.
 Rev. S. D. Winn.
 Miss Emily Winn.
 Miss E. E. Kestler.

Miss Lillian Austin.

Mr. and Mrs. F. M. Eversole.
 Dr. and Mrs. M. O. Robertson.

Kunsan. 1896.

Rev. and Mrs. Wm. F. Bull.
 Miss Julia Dysart.
 *Miss Anna M. Bedinger.
 *Mr. and Mrs. W. A. Venable.
 Dr. and Mrs. J. B. Patterson.
 Rev. John McEachern.
 Mr. Wm. A. Linton.
 Miss Elise J. Shepping.
 *Miss Sadie Buckland.
 Rev. and Mrs. W. B. Harrison.

Kwangju. 1898.

Rev. and Mrs. Eugene Bell.
 Rev. S. K. Dodson.

Miss Mary L. Dodson.

Mrs. C. C. Owen.
 Rev. and Mrs. P. B. Hill.
 Miss Ella Graham.
 Dr. and Mrs. R. M. Wilson.
 *Miss Anna McQueen.
 Rev. and Mrs. J. V. N. Talmage.
 *Rev. and Mrs. Robert Knox.
 Mr. and Mrs. M. L. Swinehart.
 Miss Esther B. Matthews.
 Rev. T. E. Wilson.

Mokpo. 1898.

Rev. and Mrs. H. D. McCallie.
 Miss Julia Martin.
 *Rev. and Mrs. J. S. Nisbet.
 Miss Ada McMurphy.
 Miss Lillie O. Lathrop.
 Dr. and Mrs. R. S. Leadingham.
 Rev. and Mrs. L. T. Newland.
 Mr. and Mrs. Wm. P. Parker.

Soonchun. 1913.

Rev. and Mrs. J. F. Preston.
 Rev. and Mrs. R. T. Coit.
 Miss Meta L. Biggar.
 Miss Lavalette Dupuy.
 Miss Anna L. Greer.
 Rev. and Mrs. C. H. Pratt.
 Dr. and Mrs. H. L. Timmons.
 Rev. and Mrs. J. C. Crane.

MEXICO MISSION. [11]**Linares. 1887.**

Rev. and Mrs. H. L. Ross.

Matamoros. 1874.

Miss Alice J. McClelland.

San Benito, Texas.

Miss Anne E. Dysart.

Brownsville, Texas.

Rev. and Mrs. W. A. Ross.

Montemorelos. 1884.

Mr. and Mrs. R. C. Morrow.

C. Victoria. 1880.

Miss E. V. Lee.

Tula. 1912.

Rev. and Mrs. J. O. Shelby.

UNASSIGNED LIST.**RETIRED LIST.****China.**

Rev. and Mrs. Geo. Hudson.

Cuba.

Miss Janet H. Houston.

Japan.

Miss C. E. Stirling.

Korea.

Dr. W. H. Forsythe.
 Miss Jean Forsythe.

Missions, 10.

Occupied stations, 53.

Missionaries, 360.

Associate workers, 7.

*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.

†Associate workers.

For postoffice address, etc., see page below.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission par Kinshasa. For Lusambo.—Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa.

E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Sucesso, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, Ku, China." For Hwaiianfu—"Care Southern Presbyterian Mission, Hwaiianfu—via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Calbarien—"Calbarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari, Province, Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyo hashi—"Toyo hashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."



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